

MINUTES
OF THE
FORTY-SEVENTH ANNUAL MEETING

OF THE
Pearl River Baptist Association,

HELD WITH
CEDAR GROVE CHURCH,

MARION COUNTY, MISS.,

ON THE

8th, 9th and 10th days of September, A. D. 1866.



JACKSON, MISS.

PRINTED AT THE DAILY AND WEEKLY CLARION OFFICE.

1866.



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TREASURER'S REPORT,

FOR 1866.

DR.

Simeon Ross in account with Pearl River Baptist Association :
Received last year for Associational purposes,.....\$160.75

CR.

By cash paid N. Robertson for superintending printing
and distributing minutes.....\$25.00
" " S. W. Dale for printing minutes,.....\$75.00
Total,.....\$100.00

Balance in Treasury of this fund,.....\$60.75

DR.

Old balance on hand for Missionary purposes,.....\$244.15

CR.

By cash paid H. E. HEMPSTEAD, our Missionary,.....\$202.00

Balance in Treasury of this fund,.....\$42.15

DR.

Amount on hand for the Widow's Fund,.....\$72.00

SIMEON ROSS, Treasurer.

NOTE.—The Treasurer's Report as made out by him has been
mislaidd by me, and this is taken from my memory, and there-
fore may not in every respect be correct, but in its general fea-
tures, I know it is.

S. W. DALE, Publisher.

MINUTES.

CEDAR GROVE CHURCH,
MARION COUNTY, Miss., September 8th, 1866.

1. The Pearl River Baptist Association pursuant to appointment met with the Cedar Grove Church.
2. The Introductory Sermon was preached by Bro. NORVELL ROBERTSON, from Leviticus, 19th chapter and 30th verse.
3. The Association were then called to order in the meeting house. Prayer was offered by Bro. H. E. HEMPSTEAD, and business was commenced.
4. Letters from the Churches were received and read.
5. Bros. Morris and Harper were appointed a committee to receive contributions.
6. Proceeded to the organization of the Association by election of officers. Bros. NORVELL ROBERTSON, was chosen Moderator, Simeon Ross, Treasurer, and J. B. Chrisman, Clerk.
7. Rules of Decorum were read.
8. Visiting ministers were invited to seats with us.
9. Bros. T. J. Martin and James Hall presented a petition from Mt. Moriah Church for admission in the Association, and were received, her delegates receiving welcome and the right hand of fellowship.
10. Communications from sister Associations were received, as follows:
 11. From Habolochitto, a letter by Bros. A. A. HARVEY and W. H. Adams.
 12. From Strong River, a letter by Bros. WM. TOLER and J. L. CHANDLER.
 13. From Ebenezer, a letter and package of minutes by Bros. W. E. SHEPPARD and W. A. WILLIAMS.
 14. From Eastern Louisiana, a letter and package of minutes by Bro. H. Z. JENKINS.
15. The following brethren were appointed auditing committee, A. S. Harper and Alfred Morris.

16. Bros. I. M. Fortinberry, A. S. Harper, Wm. Coney, Simon Ross and James Mikell, a committee on preaching.

17. Agreed to continue correspondence with sister Associations, Bro. B. A. CRAWFORD writes to Ebenezer, Bros. J. A. BOUTWELL, and S. W. Dale messengers.

18. Bro. DOUGLAS writes to Strong River, Bros. M. M. Fortinberry, Wm. FORTINBERRY and E. DOUGLAS, messengers.

19. Bro. M. M. Fortinberry writes to the Habolochitto, Bros. Z. DAUGHDRILL, J. E. POUNDS, B. A. CRAWFORD and W. J. FORTINBERRY, messengers.

20. Bro. HEMPSTEAD writes to the Mississippi, Bros. G. H. BARRETT and S. W. Dale, messengers.

21. Bro. J. B. LEWIS writes to Eastern Louisiana, Bros. Cyrus SIMMONS, S. SIMMONS and C. F. CRAWFORD, messengers.

22. Bro. S. W. Dale writes to the Union, Bros. G. H. BARRETT, W. H. BAILEY and Wm. Walker, messengers.

23. The committee on preaching reported as follows for Sabbath service, Bros. Goss to preach at half past 10 o'clock, A. M., after intermission HEMPSTEAD to follow, and SHEPPARD to close.

24. The Association then proceeded to select the place of meeting for the next Association, when it was agreed to hold the same with Union Church, Pike county, Miss.

25. Bro. CRAWFORD then led in prayer and the Association adjourned.

MONDAY, 10th September, 1866.

Met pursuant to adjournment.

26. The committee on preaching reported as follows for services to-day: Bros. JENKINS to preach in the forenoon, commencing at 10 o'clock, SOLOMON BUFFKIN to follow and close.

27. A communication from the Union Association, borne by Bro. S. BUFFKIN, was read and received, and the right hand of fellowship extended to her messenger by the Moderator.

28. Bro. Z. DAUGHDRILL was selected to preach the Introductory at the next meeting of the Association, and Bro. WILLIS J. FORTINBERRY, alternate.

29. The following committee were appointed to select a Missionary Board, S. W. Dale, G. H. BARRETT and Hosea Davis.

30. The committee to examine the Treasurer's Statement, reported that they had performed that duty and found the same supported by valid and legal vouchers, and the report as stated adopted.

31. On motion, *Resolved*, That S. W. Dale be appointed to superintend the printing and distribution of the minutes, and that he receive \$25 for his services.

32. On motion, it was *Resolved* that 60 copies extra be printed for distribution in our Missionary Field.

33. The committee appointed to select a Missionary Board, reported the following persons as suitable to compose the same: H. Hooker, Jas. Mikell, A. J. Burkett, A. S. Harper, Isaac Williams, Nathan Barnes, N. ROBERTSON, H. H. Dale, S. Ross, Jas. A. Bass, H. W. Griffith and Wm. Barnes, Sr.

34. The letters to corresponding Associations were read and approved.

35. The late Missionary Board then presented through their chairman, N. ROBERTSON, the following report:

ANNUAL REPORT

Of the Missionary Board of the Pearl River Association, presented September 1866.

Dear Brethren: As you appointed a Missionary Board at your last session, it is reasonable that you should anticipate the success or failure of the object for which the appointment was made. And it is gratifying to us that we are able to render such an account of our stewardship as will not meet your expectations with a total disappointment. Considering the desolation and derangements produced by the late disastrous war, and what is more, the general demoralization, consequent upon its progress and termination, it could not be reasonably expected that we should realize much mature fruit in so short a period after the resumption of our labors. But we have done something towards repairing losses, and putting the machinery in operation.

Soon after the adjournment of the Association your Board met and organized by electing N. ROBERTSON President, and A. S. Harper Secretary. With a view to avoid neglect or improp-

er delay in the discharge of our duties, we adopted our former plan of holding regular monthly sessions; and at our November term we appointed Bro. H. E. HEMPSTEAD a missionary to labor between Pearl and Leaf Rivers, in the same field we had occupied previous to the war. Brother HEMPSTEAD could not at the time give us a decisive answer, and being aware that little or nothing could be effected during the winter, and the early part of the spring, we did not think it either necessary or prudent to urge a final reply. The call, however, was accepted in good time, and about the middle of April he commenced his labors. During his first tour he could do but little more than arrange his plans for subsequent operations. Since then he has performed four successive tours in the field of his duty. And besides much labor spent in visiting families, he has preached laborously, and appears to have engaged in the cause with a zeal and industry worthy the important and arduous service in which he is enlisted. His prospects are highly encouraging throughout the whole length and breadth of his field of labor. His congregations are truly large for that thinly inhabited country. Great anxiety is manifested by the hearers; and every where they express an earnest desire for gospel preaching.—The people are kind and hospitable to excess. They do all they are able to do, in order to secure a continuance of the gospel among them; and would willingly contribute to the support of the mission, but the failure of their crops last year, which has reduced some of them to the necessity of selling off their stock to enable them to buy bread, puts it entirely out of their power to give us any assistance in that way.

The necessity of sending the gospel there, and the inducements to do it, are as great as they have ever been. And although our means are greatly diminished, yet your Board cannot repress the belief that the brethren of this Association can, without denying themselves of one comfort, support a minister there as much of the time as can be employed in that service. And then, there would be ample room, and a great need of two or three more laborers in that vineyard. Your Missionary has performed 101 days labor, in which he has traveled as much as much as fifteen hundred miles; and baptised four converts.

For information respecting your missionary fund, we must refer you to the report of your Treasurer.

Respectfully submitted,

N. ROBERTSON, President.

Which on motion was received and unanimously adopted.

36. On motion, it was *Resolved*, That the deacons and supplies of the several churches have the report of the Missionary Board read in their several congregations, and also urge upon the membership the importance of the subject of sustaining a Missionary.

37. On motion, it was *Resolved*, That the several churches composing the Pearl River Association be requested to raise a fund as soon as practicable and send the same to the Missionary Board at Bethany, Lawrence county, Miss., the Saturday before the third Sunday in December, and from time to time, thereafter to the end of the Associational year.

Bro. POUNS offered the following preamble and resolutions, which were adopted.

WHEREAS, Almighty God, in the wise dispensation of his Providence has been pleased to remove from us our beloved brethren in the ministry, JOHN A. WROTEN, ISAAC N. PIGOT and ASA HARTSFIELD—we desire to bow in humble resignation to his will, at the same time remembering their many virtues and arduous labors in their Master's vineyard

Resolved, That we as a body, offer thanks to Almighty God for the grace which sustained our beloved brethren WROTEN, PIGOT and HARTSFIELD in their lives—for their gifts of usefulness, and the victory he gave them over death.

Resolved, That we tender our sympathies to the families of our beloved brethren, the churches of their membership, and the congregations for which they labored.

Resolved, That in view of the departure of our brethren from amongst us, to that "house not made with hands," we unite in recommending the churches to pray the Lord of the harvest to send laborers into the harvest, for truly it is great and the laborers are few.

38. Prayer was then offered, and a few words at parting were addressed by the Moderator to the brethren, and the Association adjourned.

N. ROBERTSON, Moderator.

J. B. CHRISMAN, Clerk.

MEETING OF PEARL RIVER

STATISTICAL TABLE OF THE PEARL RIVER ASSOCIATION, FOR 1866.

CHURCHES	COUNTIES	NAMES OF THE DELEGATES.	No. of Minutes	Association purposes	Missionary purposes
Antioch	Lawrence	No Communication	23	\$15.00	
Antioch	Marion	No Communication	3		\$24.00
Bethany	Lawrence	S. ROBERTSON, J. A. J. Burkett, J. Mikkell, H. Hooker,	35	5.00	2.00
Bethany	"	Simon Ross, W. H. Benton,	15	2.50	
Bethel	"	No Delegation.	1	5.00	
Cedar Grove	Marion	Irvin M. Fortinberry, J. B. Fountain,	79	4.00	
Friendship	Covington	A. S. Harper, Eliza Thompson,	35	3.00	
Fair River	Lawrence	G. H. BARRETT,	29	4.00	
Graves' Creek	Marion	L. E. Chrisman, S. W. Dale,	75	3.00	
Hepzibah	Lawrence	Ellis Watts, J. M. Roger,	15	4.00	
Harmony	Covington	A. W. Sheppard,	32	1.50	
Juniper Grove	Hancock	H. E. HEARSTAD, Isaac Willhams,	128	4.00	
Magee's Creek	Pike	Hiram Smith, Andrew Smith,	60	7.00	
Mt. Moriah	Lawrence	W. Magee,	35	3.50	
Mt. Zion	Pike	T. J. Martin, James Hall,	77	2.00	
New Zion	Wash. Parish, La.	S. O. Simmons, C. S. Simmons,	74	10.00	
Providence	Pike	G. C. Hollis, H. Fortinberry,	1	6.00	
Pleasant Hill	Lawrence	W. J. PRICE,	41	5.00	
Red Creek	Harrison	J. B. LEWIS,	20	6.50	
Silver Creek	Pike	Z. DAUGHDRILL,	54	3.00	
Society Hill	Lawrence	R. A. CRAWFORD, Wyatt Smith, J. B. Morris, S. O. Magee,	42	5.00	
Shiloh	"	M. M. FORTINBERRY, W. J. Fortinberry,	34	4.00	
Sand Hill	Marion	E. DOUGLAS, C. C. Barrett,	23	4.00	
State Lane	Pike	No Communication	43	2.25	
Salem	"	J. E. PORTER, A. Morris,	31	2.30	
Union	Lawrence	W. D. Coney, F. Prescott,	94	2.30	
Union Hall	"	No Communication,	85	5.00	
		Rosea Davis,	144	6.00	
		J. M. May, A. J. Lovell,	30	5.00	
			2178	\$143.30	\$44.00

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MINUTES

OF THE

FORTY - EIGHTH ANNUAL SESSION

OF THE

Pearl River Baptist Association,

HELD WITH

UNION CHURCH,

PIKE COUNTY, MISSISSIPPI,

September 7th, 8th, and 9th, 1867.

Wm. Fortinberry Dist
Oct. 27, 1867

JACKSON. MISS.:

CHRISTIAN WATCHMAN BOOK AND JOB OFFICE PRINT.

1867.

READ BY ALL DENOMINATIONS THROUGHOUT THE STATE

THE CHRISTIAN WATCHMAN IS A BAPTIST PAPER, BUT IS TAKEN AND

THE
CHRISTIAN WATCHMAN
THEO. WHITFIELD, Pub. and Editor,
IS PUBLISHED AT
JACKSON, MISSISSIPPI.

TERMS:

One Year,	\$4 00
Six Months,	2 50
Club of Five Copies,	17 50
Club of Ten Copies,	35 00
Club of 20 or more—Each,	3 00

RATES OF ADVERTISING:

NUMBER OF SQUARES.	1 week.	1 month.	2 months.	3 months.	6 months.	1 year.
One	1.50	4.00	6.00	8.00	12.00	15.00
Two	2.00	6.00	9.00	12.00	15.00	25.00
Three	2.50	8.00	12.00	16.00	25.00	35.00
Four	3.00	10.00	15.00	20.00	30.00	45.00
One-quarter column	3.50	12.00	18.00	24.00	36.00	54.00
Half	7.00	24.00	36.00	48.00	72.00	100.00
Three quarters	10.00	36.00	54.00	72.00	108.00	150.00
One	14.00	48.00	72.00	96.00	144.00	200.00

SPECIAL NOTICE COLUMN LEADED, PER LIN 20 CTS. EACH INSERTION.

Eight lines of ordinary manuscript constitute a square.
No charge will be made for editorial notices of new advertisements unless specially contracted for.
Obituary notices inserted at the rates of regular advertisements.
Funeral and marriage notices inserted without charge.
Legal notices inserted at the usual rates, to be paid for when proof of publication is made.
All letters on business should be addressed,

THEO. WHITFIELD,
JACKSON, MISS.

All Orders for BOOK, PAMPHLET, or
PLAIN AND FANCY JOB PRINTING,

Should be addressed to
A. N. KIMBALL,
JOB PRINTER, WATCHMAN OFFICE, JACKSON, MISS.

NEATLY AND PROMPTLY EXECUTED IN OUR JOB OFFICE.

OUT THE STAT

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\$4 00

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3 months.	6 months.	1 year.....
8.00	12.00	15.00
2.00	15.00	25.00
6.00	25.00	35.00
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4.00	36.00	54.00
8.00	72.00	100.00
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6.00	44.00	200.00

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*J. B. Christman was a delegate
from Friendship Church*

MINUTES

OF THE

FORTY - EIGHTH ANNUAL SESSION

OF THE

Pearl River Baptist Association,

HELD WITH

UNION CHURCH,

PIKE COUNTY, MISSISSIPPI,

September 7th, 8th, and 9th, 1867.

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CHRISTIAN WATCHMAN BOOK AND JOB OFFICE PRINT.

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MINUTES.

SATURDAY'S PROCEEDINGS.

SATURDAY, Sept. 7. 1867.

*The PEARL RIVER BAPTIST ASSOCIATION
met pursaant to appointment, with UNION CHURCH,
Pike Connty, Mississippi, at 9 o'clock, A. M.*

The introductory sermon was preached by Elder Z. DAUGHRILL, from 2d chapter Gallatians, 15th and 16th verses.

The Association was then called to order in the meeting house. Prayer was offered by Brother H. E. Hempstead, and business commenced.

Letters from churches were received and read.

Bros. Thos. Maxwell and Nathan Barnes were appointed a committee to receive contributions.

Proceeded to the organization of the Association by the election of officers. Bros. Quin and Mikell were appointed Tellers. When Bro. NORVEL ROBERTSON was chosen Moderator, H. HOOPER, Treasurer, and J. B. CHRISMAN, Clerk.

The Rules of Decorum were read, and visiting brethren were invited to seats.

S. B. Culpeper and G. H. Tuneage presented a petition for admission into this Association from the Crooked Creek Church, which petition, on motion, was received and agreed to, and the right hand of fellowship extended to her Delegates by the Moderator.

Communications from sister Associations were received and read.

From Hobolochitto, a letter, by A. M. Slayton, and a package of minutes.

From Mississippi Association, a letter by Z. Reeves and James A. Jenkins, and a package of Minutes.

From Strong River, a letter, by Elds. Wm. Toler and A. Murray.

From Ebenezer, a letter, by J. L. Warren, and a package of Minutes.

From East Louisiana, a letter, by Bro. H. Z. Jenkins, and a package of minutes.

From Union, Bro. Nathan Morris as Messenger.

The following brethren were appointed a Committee on preaching: Brethren H. Davis, Quin, Ross and Hooker.

The following brethren were appointed an auditing Committee: Thos. Maxwell and Nathan Barnes.

Agreed to continue correspondence with sister Associations, and in pursuance thereof Bro. Hempstead is requested to write Mississippi Association, Bros. J. B. Lewis and W. H. Bailey, Messengers.

Bro. M. Hathorn writes to the Strong River Association and Bros. A. Goss and M. M. Fortenberry, Messengers.

Bro. Pouns writes to Hobolochitto, and Z. Daughdrill, J. E. Price, and W. J. Fortenberry, Messengers.

Bro. Benj. Crawford writes to Union Association, and E. Douglas and H. G. Barrett, Messengers.

Bro. C. F. Crawford writes to East Louisiana, and C. F. and B. A. Crawford, Messengers.

Bro. Quin writes to the Ebenezer Association, and Bros. Hempstead and J. A. Boutwell, Messengers.

The Association proceeded to the selection of a place for the next meeting of the Association, when it was agreed to hold the same with SILVER CREEK CHURCH, Lawrence County, Miss.

The Committee on Preaching reported as follows:

For Sabbath service, Bro. Slatan to open with singing and prayer; Bro. Reeves to preach in the forenoon, and Bro. Goss, after an intermission of 30 minutes to preach in the afternoon, and Bro. Murray to close in any manner he thinks best.

Brother Willis J. Fortenberry was selected to preach the introductory, and Bro. C. F. Crawford his alternate at the next meeting of this Association.

The Clerk, on motion, is requested to superintend the printing and distribution of the Minutes, and is allowed \$25 for his services therefor.

Prayer was then offered by Brother Bailey, and the Association adjourned to meet again on Monday at 10 o'clock.

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Sabbath Exercises.

SUNDAY, Sept. 8, 1867.

The congregation on Sabbath was unusually large and quite attentive. Services were held in pursuance of report of Committee on Saturday. May the word preached on that day be as "bread cast upon the waters."

MONDAY'S PROCEEDINGS.

MONDAY, Sept. 9, 10 o'clk. A. M.

The Association met pursuant to adjournment, when prayer was offered by Bro. Toler, and the Association proceeded to business.

The Committee on preaching reported as follows:

Brother Morris to open with singing and prayer at 10 o'clock A. M. Bro. Hempstead to preach, and Bro. Bailey to close the services.

The Letters to corresponding Associations were read and approved.

Bro. Price from Pleasant Hill, presented his letter from that Church and took his seat.

On motion the Association agreed to take up the queries presented for the consideration of the Association, when the following Committee were appointed to consider and report an answer to said queries: Brethren Goss and Hempstead.

The Committee proceeded to report after a few minutes consideration, presenting the following for adoption as an answer to the query from Shiloh Church:

REPORT OF COMMITTEE ON QUERIES.

The Committee to whom was referred the query from Shiloh Church beg leave to submit the following report:

Your Committee have carefully examined the whole document, and find the following points contained therein:

1st. That two members of said Church intermarried while the female had a former husband living.

2d. That before doing so an attorney was consulted, who gave faithful and wholesome advice.

3d. That in total disregard of legal counsel they consummated the unlawful marriage.

4th. That some months afterwards a divorce was obtained.

5th. That the marriage ceremony was subsequently celebrated a second time.

Your Committee think that the divorce and second marriage do not in the least affect the main question, and therefore leave them without remark.

With regard to the main subject on which your advice is invoked, your Committee think that the statutes of the State and the law of God are too plain and unequivocal to admit of any difficulty in arriving at a correct decision, and would at once submit a brief and unqualified answer, were it not that two considerations induce us to offer a more extended reply. The first is that the honor of religion seems to demand that such gross immorality should not be passed off with only a few words; and secondly, it is thought the action of this Association should be such as to furnish a precedent and example for future use, we therefore recommend the adoption of the following categorical answer:

This Association believes that such a flagrant violation of the laws of God and man, requires the prompt and peremptory exclusion of the guilty parties from the fellowship of the Church, regardless of any acknowledgement or profession of repentance; and that nothing less will be an adequate vindication of the purity and honor of the Church of Christ; and further believe that any person being a member of the church who would knowingly promote or abet such a crime, should be subject to the censure of the church, and dealt with as the circumstances of the case, and the honor of the cause, might appear to require. And finally, we say that this Association cannot consistently maintain fellowship and ecclesiastical connection with any church that will sanction or tolerate such disorderly conduct in her members.

A. GOSS, Ch'n.

The report was unanimously adopted.

To the query from Mount Moriah, which is as follows:

"Would a church do right and act according to gospel order, to receive a person by experience and baptism, who had previously been received and baptized in a state of unbelief?"

The Committee return the following for an answer:

"We believe that faith in the subject is essential to constitute a valid baptism in the sight of God, and that

the baptism of an unbeliever is not christian baptism."

A. GOSS, Ch'n.

This answer was also unanimously adopted.

It was

Resolved, That Bro. Hempstead be compensated for his missionary labors.

Agreed to continue the present Missionary Board for the current year.

The Treasurer was instructed by resolution to loan out the money belonging to the widow's fund at interest.

On motion it was

Resolved, That the resolution adopted at the September meeting of this Association in 1864 recommending exclusion from the Church of deserters from the Confederate armies is no longer applicable or in force as a recommendation of this body.

The Treasurer was instructed to pay corresponding Messengers.

Some discussion was then had in reference to the policy to be adopted by the churches in reference to the instruction and christian welfare of our black brethren, which resulted in the adoption of the following resolutions:

Resolved, That a Committee of — be appointed by the chair to take into consideration the religious duty we owe and the relation which we occupy to our black brethren and the black people in our midst generally, and that they be requested to report to this body at its next meeting some plan, if it be possible, for their better advancement religiously.

Resolved, That we recognise it as our duty to encourage their education and religious instruction, and we recommend this course to our brethren everywhere.

The following were appointed a committee under the foregoing resolutions: A. Goss, H. Hooker, Wm. Fortenberry and J. B. Chrisman.

And, on motion, the chair was added to the list of said Committee.

Then after the usual service by singing and prayer the Association adjourned to meet again with SILVER CREEK CHURCH, Lawrence county, Mississippi, on Saturday before the second Sabbath in September next.

N. ROBERTSON, Ch'n.

J. B. CHRISMAN, Clerk.

TREASURER'S REPORT.

Rec'd at last Asso. for Asso. purposes	\$151 30	
" balance from year preceding	60 75	
		\$212 05
Amt pd S. W. Dale for prt Minutes		90 00
		\$122 05
Balance in Treasury		
Rec'd last yr for Missionary purposes	\$36 00	
" balance from yr preceding	42 15	
		78 15
Cash to H. E. Hempstead, missionary,		78 15
Amt belonging to widows' fund	\$72 50	72 50

SIMEON ROSS, Treas.

Statis

CHURCHES

Antioch
Antioch
Bethany
Babafu
Bethel
Cedar Grove
Ebenezer
Fair River
Friendship
Graves' Cree
Hepzibah
Harmony
Juniper Gro
Magee's Cree
Mt. Moriah
Mt. Zion
Mt. Hermon
New Zion
Providence
Pleasant Hill
Red Creek
Silver Creek
Silver Creek
Society Hill
Shiloh*
Sand Hill
State Line
Salem
Smyrna
Union
Union Hall
Crooked Cre

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Statistical Summary of the PEARL RIVER Baptist Association, for the year 1867.

CHURCHES.	COUNTIES.	DELEGATES' NAMES.	Baptized.	Rec'd by Letter.	Restored.	Dismissed.	Excluded.	Dead.	TOTAL.	No. Minutes	Association Fund
Antioch	Lawrence	S. A. Townsend, Jas. Lambert	45	3	10	8	5		71	30	\$4 00
Antioch	Marion	Josiah Holmes, John Applewhite	1	4	1	1	3	2	54	12	5 00
Bethany	Lawrence	N. Robertson, A. J. Burchett, J. Mikell, and H. Hooker	2	2	1	12	10	5	213	60	15 00
Bababa	"	Simeon Ross, Wm. Walker	3	2		8	3	3	54	25	5 00
Bethel	"	T. R. Maxwell, L. C. Maxwell			1		2	1	26	15	3 00
Cedar Grove	Marion	H. T. Pittman, A. Goss	22	16	1	10	21	2	85	20	4 00
Ebenezer	Covington	J. W. Cox, Nathan Barnes	9	9		13	7	2	65	35	4 00
Fair River	Lawrence	W. H. Bailey				4			67	30	5 00
Friendship	"	J. B. Chrisman	4			2			37	10	8 50
Graves' Creek	Marion	Not represented.									
Hepzibah	Lawrence	A. W. Shepperd	6	6	1	7		1	131	40	7 00
Harmony	Covington	H. E. Hempstead	24	2		5	1	1	84	20	5 00
Juniper Grove	Hancock	J. O. Bilbo, E. P. Stewart	9	1	1	1			46	25	3 55
Magee's Creek	Pike	Benj. Holmes, Willis Magee	2			7	1		65	20	3 00
Mt. Moriah	Lawrence	T. J. Martin, Benj. Delaughter		2		2	1		73	30	7 00
Mt. Zion	Pike	S. O. Simmons, S. N. Simmons	39	2	1	8	1		128	50	5 00
Mt. Hermon	Wash. Par., La.	H. H. Fortenberry, E. M. Shillings	18	1		2			56	30	
New Zion	Pike	W. J. Fortenberry, Chas. B. Davis	4	2	1	3		1	86	30	6 00
Providence	"	J. B. Lewis, Hugh Hathorn		2	1	2	1	1	53	20	6 00
Pleasant Hill	Lawrence	Jas. Price		6		3	2	3	55	35	
Red Creek	Harrison	Z. Daughdrill							34	15	3 00
Silver Creek	Pike	B. A. Crawford, Jno. Simmons, and F. M. Quin	2	1		17	1	1	187	30	5 00
Silver Creek	Lawrence	M. M. Fortenberry	6	2		4	6	3	90	20	5 00
Society Hill	"	Wm. Fortenberry, W. J. Fortenberry	17	12	2	2		1	71	30	5 00
Shiloh*	"	A. A. Johnson, C. C. Barrett	11		1	6			37	20	3 00
Sand Hill	Marion	No delegate	1				2	2	17	8	2 00
State Line	"	J. E. Pouns, W. H. Ard	2	6		1	2	1	98	25	3 00
Salem	Pike	Wm. Stephenson	89	6	2	10	2		180	20	5 00
Smyrna	"	J. H. Thomas, Harison Brumfield	2	4		4			36	20	3 75
Union	"	C. F. Crawford, Hosea Davis		3		9	5		136	40	8 00
Union Hall	"	Alex. Davis	4	6		7	3		56	15	4 50
Crooked Creek	Lawrence	S. B. Culpeper, G. H. Tuneage	5			22	8	2	120	35	10 00
Total,									2511	815	163 30

* This church paid in \$2 25 for Mission Fund.

Statistical Summary of the P tion for the

DELEGATES	COUNTIES	CHURCHES
S. A. Townsend, Jas. Lambert	Lawrence	Union
Joseph Holmes, John Appleby	Marion	Union
N. B. Johnson, A. J. Barnett	Lawrence	Union
Simon Ross, Wm. Walker		Union
T. B. Maxwell, I. C. Maxwell		Union
H. T. Tipton, A. Cross	Marion	Union
J. W. Cox, N. H. Barnes	Lawrence	Union
W. F. Bailey	Lawrence	Union
J. B. Carrington	Marion	Union
Not represented		
A. W. Shepherd	Lawrence	Union
H. E. Thompson	Lawrence	Union
J. O. Ellis, E. P. Stewart	Lawrence	Union
Ben. Holmes, Willis Magee	Lawrence	Union
T. J. Martin, Paul Dehaugh	Lawrence	Union
S. O. Shannon, S. N. Shannon	Lawrence	Union
H. F. Fortenberry, E. M. Smith	Lawrence	Union
W. J. Fortenberry, Chas. H. Hays	Lawrence	Union
J. B. Lewis, Hugh Haddon	Lawrence	Union
Jas. Tice	Lawrence	Union
N. Langsdill	Lawrence	Union
B. A. Crawford, Jno. Shannon	Lawrence	Union
M. M. Fortenberry	Lawrence	Union
Wm. Fortenberry, W. J. Forten	Lawrence	Union
A. A. Johnson, C. C. Barrett	Marion	Union
No delegate		
J. E. Rouns, W. H. And	Pike	Union
Wm. Stephenson	Pike	Union
J. H. Thomas, Harrison Brunsell	Pike	Union
C. I. Crawford, Hosea Davis	Pike	Union
Alex. Davis	Pike	Union
S. B. Cutpeter, G. H. Toney	Lawrence	Union

This church paid in \$2.25 for Mission Fund

MINUTES

OF THE

FORTY-EIGHTH ANNUAL SESSION

OF THE

Pearl River Baptist Association,

HELD WITH

UNION CHURCH,

PIKE COUNTY, MISSISSIPPI,

October 7th, 8th, and 9th, 1867.

JACKSON, MISS.:

CHRISTIAN WATCHMAN BOOK AND JOB OFFICE PRINT.

1867.

READ BY ALL DENOMINATIONS THROUGHOUT THE STATE.

THE

CHRISTIAN WATCHMAN,

THEO. WHITFIELD, Pub. and Editor,

IS PUBLISHED AT

JACKSON, MISSISSIPPI

TERMS:

One Year,	\$4 00
Six Months,	2 50
Club of Five Copies,	17 50
Club of Ten Copies,	35 00
Club of 20, or more—Each,	3 00

RATES OF ADVERTISING:

NUMBER OF SQUARES.	week.....	1 month...	2 months,	3 months,	6 months,	1 year.....
One	1.50	4.00	6.00	8.00	12.00	15.00
Two	2.00	6.00	9.00	12.00	15.00	25.00
Three	2.50	8.00	12.00	16.00	25.00	35.00
Four	3.00	10.00	15.00	20.00	30.00	45.00
One-quarter column	3.50	12.00	18.00	24.00	36.00	54.00
Half	7.00	24.00	36.00	48.00	72.00	100.00
Three quarters	10. 0	36.00	54.00	72.00	108.00	150.00
One	14.00	48.00	72.00	96.00	144.00	200.00

SPECIAL NOTICE COLUMN LEADED; PER LIN 20 CTS. EACH INSERTION.

Eight lines of ordinary manuscript constitute a square.
 No charge will be made for editorial notices of new advertisements unless specially contracted for.
 Obituary notices inserted at the rates of regular advertisements.
 Funeral and marriage notices inserted without charge.
 Legal notices inserted at the usual rates, to be paid for when proof of publication is made.
 All letters on business should be addressed,

THEO. WHITFIELD,
 JACKSON, MISS.

All Orders for BOOK, PAMPHLET, or
 PLAIN AND FANCY JOB PRINTING,

Should be addressed to

A. N. KIMBALL,

JOB PRINTER, WATCHMAN OFFICE, JACKSON, MISS.

NEATLY AND PROMPTLY EXECUTED IN OUR JOB OFFICE.

THE CHRISTIAN WATCHMAN IS A BAPTIST PAPER, BUT IS TAKEN AND

EVERY VARIETY OF PRINTING, PLAIN, ORNAMENTAL AND COLORED.

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MINUTES

OF THE

FORTY-NINTH ANNUAL SESSION

OF THE

PEARL RIVER BAPTIST ASSOCIATION,

HELD WITH

SILVER CREEK CHURCH,

LAWRENCE COUNTY, MISSISSIPPI,

September 12th, 13th, and 14th, 1868.

1869.

SUMMIT TIMES, PRINT.

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THE CHRISTIAN WATCHMAN IS A BAPTIST PAPER, BUT IS TAKEN AND

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LAWRENCE COUNTY, MISSISSIPPI,

September 12th, 13th, and 14th, 1868.

1869.

SUMMIT TIMES, PRINT.

MINUTES

OF THE

PEARL RIVER BAPTIST ASSOCIATION.

SATURDAY, SEPTEMBER 12, 1868.

The Pearl River Baptist Association met pursuant to appointment, with Silver Creek Church, Lawrence County, Miss.

The Introductory Sermon was preached by Elder W. J. Fortinberry, from 2nd Timothy, 4th Chapter, 3rd verse: "Preach the Word."

The Association was then called to order. Prayer was offered by Elder W. E. Sheppard; and business commenced.

Letters from the Churches composing the Association were received and read.

The Association then organized by the election of Elder N. Robertson as Moderator, H. Hathorn, Clerk, and H. Hooker, Treasurer.

Visiting brethren invited to seats.

Communications from Sister Associations were received and read, as follows:

From Mississippi Association: A letter by Elder T. J. Hutson.

From Strong River: A letter, by Elders Wm. Toler and R. D. Middleton, and package of Minutes.

From Ebenezer, a letter by Elder W. E. Sheppard and package of minutes.

On motion, the foregoing letters were received and the messengers invited to seats with this Association.

From Hobolochitta, Eastern Louisiana or Union Associations, no communication.

The following brethren were appointed a committee on preaching: Brethren S. Ross, J. M. Cannon, Isaac Williams, N. Barnes, Wm. Slay, and, on motion, the Chair was added to the Committee.

On motion, it was Resolved, That a committee of three be appointed by the Chair, whose duty it shall be to select a Minister to preach the Introductory Sermon at the next Association; whereupon the Chair appointed J. B. Chrisman, Wm. Slay and H. Hooker.

[2]
The following brethren were named as Auditing Committee:
Simeon Ross and Nathan Barnes.

It was agreed that this Association continue its correspondence with Sister Associations, and in pursuance thereof the following named brethren were requested to write letters and go as messengers to the several associations.

Brother E. Duglass writes to the Mississippi Association and J. B. Lewis, B. A. Crawford, W. H. Baley and N. Robertson, Messengers.

Brother E. Duglass writes to Saong River Association, and Wm. Slay and E. Duglass Messengers.

Brother J. E. Pouns writes to Hobolochitto Association, and W. J. Fortinberry and John Simmons Messengers.

Brother J. B. Lewis writes to Union Association, and W. H. Baley and John Applewhite Messengers.

Brother M. M. Fortinberry writes to Eastern Louisiana Association, and B. A. Crawford, J. E. Pouns, E. M. Shilling and W. H. Ard Messengers.

Brother J. Mikell writes to Ebenezer Association, and J. A. Bortwell, A. Goss and J. E. Pouns Messengers.

The Association proceeded to the selection of a place for the next meeting of the association, when the invitation of the brethren of Antioch Church, Marion county, was accepted, and the association agreed to hold its next meeting at said Church.

The Committee on Preaching reported as follows:—

The Sabbath Service: Brother Hudson to open with singing and prayer, Brother Newman to preach in the forenoon—after which there will be 30 minutes intermission—Brother Goss to preach in the afternoon and Brother Pouns to close as he sees proper.

Prayer was then offered by Brother Wm. Toler, and the association adjourned to meet again on Monday at 10 o'clock.

SABBATH EXERCISES.

SUNDAY, SEPTEMBER 13, 1868.

The congregation on the Sabbath was unusually large and quite attentive. Services were held, in pursuance of report of committee on Saturday, except that prayer was offered by Brother Hempstead instead of Brother Hudson. May the word preached on that day be as "bread cast upon the waters."

MONDAY, SEPT. 14, 1868—9 o'clock, A. M.

The association met pursuant to adjournment, when prayer was offered by Brother Pouns, and the association proceeded to business.

The letters to corresponding associations were read and approved.

The committee appointed to take into consideration the welfare of the black brethren of this association presented the following report, which was adopted:

We, your committee appointed by last association to take into consideration the religious welfare of our black brethren and the black people in our midst generally, would recommend to the churches to give them all the religious instruction they can—allowing them to remain where they are.

A. Goss, Chairman.

The Auditing Committee reported the reception of \$123.30 for associational purposes; also that they had examined the Treasurer's report and found it correct and amply sustained by vouchers.

The Treasurer's report was read and approved and adopted.

The committee on Introductory Sermon reported that they had chosen Brother A. Goss to preach the next Introductory Sermon to this association and N. Robertson his alternate. Said report was adopted.

The Clerk, on motion, was requested to superintend the printing and distribution of the Minutes, and was allowed \$25 for his services therefor.

Agreed to continue the present Missionary Board for the ensuing year.

On motion, it was agreed that a committee be appointed to draft Rules of Order, &c., to report at the next meeting of this association; whereupon the following named brethren were appointed: N. Robertson, A. Goss, H. Hooker, J. Mikell and H. Hathorn.

On motion, the following resolutions were adopted, as regards the widow's fund:

Resolved, That this association has no moral right to use the principal of the widows' fund, but the interest only, and there existing now a pressing need of the use of the moneys therein, that the association will apply the principal to the present necessities, holding herself responsible both in a moral and pecuniary respect for the moneys aforesaid.

And be it further Resolved, That a committee of six be appointed to see the widows in this association and know their wants, and distribute said moneys according to their several necessities and report to the next session of this association, and the Treasurer be instructed to pay over the money of the Widows' Fund to said

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committee; whereupon the following brethren were appointed as
 aid committee: A. Goss, J. W. Burket, J. B. Lewis, T. Martin,
 Holmes and J. E. Pouns.
 The business being finished the Minutes were read and ap-
 proved.
 Then after the usual service by singing and prayer the associa-
 on adjourned to meet again with Antioch Church, Marion coun-
 Mississippi, on Saturday before the second Lord's day in Sep-
 mber, A. D. 1869.

N. ROBERTSON, Moderator.

H. HATHORN, Clerk.

Treasurer's Report.

L. HOOKER, TREASURER,

In Account with Pearl River Association.

ASSOCIATIONAL FUND.

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Amount rec'd of S. Ross, Former Treasurer,	122	05
" " at the Association of 1867,	160	00
" " of Widows' Fund from former Treas'r.	72	50
" of Mis'y Fund at the Association of '67,	2	25

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Amount for Printing minutes.....	65	00
Clerk's Fees.....	25	00
W. H. Baley, Messenger.....	7	50
H. E. Hempstead, ".....	9	00
J. B. Lewis ".....	7	50
C. F. Crawford ".....	10	50
B. A. Crawford ".....	10	50
W. J. Fortinberry, ".....	7	50
J. A. Boutwell, ".....	13	50

Remaining in Treasury.

Balance in Treas'y Associational Purposes.....	126	05
Missionary Fund,.....	2	25
Amount belonging to Widows' Fund.....	72	50

H. HOOKER, Treasurer.

Statistical Summary

OF THE

PEARL RIVER BAPTIST ASSOCIATION,

FOR THE YEAR EIGHTEEN HUNDRED AND SIXTY-EIGHT.

[6]

CHURCHES AND COUNTRIES	NAMES OF DELEGATES				Bap- tist	R'd by Letter	Re- stored	Dis- miss'd	Ex- clud'd	Died.	Total.	No. Min'ts	Asso'n Funds
Antioch, Lawrence County	No communication	10	7					1	29		41	20	2 25
Antioch, Marion co	Josiah Holmes and John Applewhite	3	16				2	14	2		218	60	12 00
Bethany, Lawrence co	N Robertson, A J Berket, J Mikell and H Hooker	12	5				5	7	2	4	63	25	5 00
Bahala, Lawrence co	Simeon Ross and Henry Farmer	6	6				6	3			35	20	4 00
Bethel, Lawrence co	T A Maxwell, L C Maxwell												
Crooked Creek, Lawrence co	D Scarborough, S B Culpeper	2	5				3	14	7	4	102	20	5 00
Cedar Grove, Marion co	A Goss, William A Williams							4	3	1	90	20	3 00
Flenezet, Covington co	Nathan Barnes, Elisha Thompson							2			65	35	4 00
Fair River, Lawrence co	James Simmons, W H Bale	6	5					2			62	20	4 00
Friendship, Lawrence co	E Douglass, W B Chrisman							3			42	15	4 75
Graves' Creek, Marion co	No communication												
Hepselah, Lawrence co	A A Shepperd, J W Burket	6	5								120	30	6 00
Harmony, Covington co	Isaac Williams, H E Hemmstead	6	10				1	7			130	15	3 00
Magge's Creek, Pike co	A Communication—No Delegates												
Mt Moriah, Lawrence co	Daniel Hickman, T J Martin	10	3					1	1	4	30	30	4 00
Mt Zion, Pike co	E M Varnado, Columbus Simmons	5	5					6	2	2	109	50	4 00
Mt Hermon, Wash'n P'ah, La.	Watt Smith, T J Tynes	4	5					4	1	3	58	30	5 00
New Zion, Pike co	W J Fortenberry	11	6					3	6		86	30	3 00
Providence, Pike co	William Slay, Hugh Hathorn	6					2	7	1		56	20	3 00
Pleasant Hill, Lawrence co	J A Price, J B Lewis	23	5				5	5			73	35	5 00
Red Creek, Harrison co	Thomas Price, F M Shilling	8	7				1	10	1	2	182	40	6 00
								8	3	3	78	20	8 00

Center Grove, Marion co	2	5	3	4	3	1	90	20	3 00
Chenezer, Covington co							65	35	4 00
Fair River, Lawrence co							62	20	4 00
Friendship, Lawrence co	6	5					42	15	4 75
Graves' Creek, Marion co							120	30	6 00
Hepsebah, Lawrence co							150	15	7 00
Harmony, Covington co	67	10	1	7	2	2	300	6	25
A Communication—No Delegates.									
Daniel Hickman, T J Martin	10	3		1	1	4	109	50	
E M Varnado, Columbus Simmons	5	3		4	6	2	55	30	4 00
Watt Smith, T J Tynes	4	5		4	1	2	56	30	5 00
W J Fortenberry	11	6		2	3	6	55	20	3 00
William-Slay, Hugh Hathorn	6		2	7			73	35	5 00
J A Price, J B Lewis	23	5		5		1	39	20	5 75
Thomas Price	8		1				182	40	6 00
John Simmons, E M Shilling	7		1	10		2	78	20	8 00
J M Cannon, M M Fortenberry	8		8	3		3	75	35	5 00
W N Cooper	3		9	1		3	15	2	30
J B Douglas	3		2	2		1	38	15	2 30
Letter—But no Delegate.	1		2				21	10	2 00
J E Pouns, W H Arl	5		2			1	94	25	3 00
No communication									
Elisha Clark, John C Rushing	4	1		10	5	1	120	35	5 00
J A Boutwell, W C Mason			6				54	15	3 00
Union Hall, Lawrence co	184	111	9	141	71	39	1149	725	123 30

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MINUTES

OF THE

⁷¹ FIFTEENTH ANNUAL SESSION

OF THE

Pearl River Baptist Association,

HELD WITH

ANTIOCH CHURCH,

MARION COUNTY, MISSISSIPPI,

September 11, 12 and 13, 1869.

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SUMMIT, MISSISSIPPI:

PRINTED AT THE OFFICE OF THE SUMMIT TIMES.

1869.

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MINUTES
OF THE
PEARL RIVER BAPTIST ASSOCIATION.

SATURDAY, September 11, 1869.

The Pearl River Baptist Association met pursuant to appointment, with Antioch Church, Marion county, Mississippi.

The introductory sermon was preached by Elder A. Goss from the sixteenth chapter and a part of the eighteenth verse of Matthew, "and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The Association was then called to order; prayer was offered by Elder J. E. Pauns, and business commenced.

Letters from the churches composing the Association were received and read by J. E. Pauns and M. M. Fortinberry.

Elders E. Douglas and H. L. Jinkings were sent to conduct the services at the stand during the afternoon.

Brothers N. Barnes and T. K. Maxwell were appointed on finance.

The Association then organized by the election of brothers N. Robertson as Moderator, H. Hathorn Clerk, and H. Hooker Treasurer.

Brothers Tyler Holmes, Mikell Barnes and Slay were appointed a committee on preaching.

The rules of decorum were then read by the Moderator, after which visiting brethren were invited to seats in the Association.

The church at Union, Lawrence county, Mississippi, presented a petition for admission into this Association which petition being considered, was on motion received and agreed to, and the right hand of fellowship extended to the delegates by the Moderator.

Communications from sister associations were received and read, viz:

From Hobolochitta Association, a letter by W. H. Adams, and package of minutes.

From Mississippi, a letter by L. Reeves, W. F. Cain and S. Bulloch, and package of minutes.

From Strong river, a letter by G. W. Norwood, and package of minutes.

From Ebenezer, a letter by R. H. Martin, and package of minutes.

From Eastern Louisiana, a letter by H. L. Jinkings, and package of minutes.

From Union, a letter by J. Newman.

On motion the foregoing letters were received, and the messengers invited to seats with this Association.

Brothers N. Barnes and T. K. Maxwell were named as auditing committee.

It was agreed that this Association continue its correspondence with sister associations, and in pursuance thereof the following named brethren were requested to write letters and go as messengers to the several associations.

Brother B. A. Crawford writes to the Mississippi Association, J. B. Lewis and B. A. Crawford, messengers.

Brother C. F. Crawford writes to the Strong river, W. H. Baley and J. A. Bass, messengers.

Brother J. B. Lewis writes to the Hobolochitta, T. Price and L. Daughtrill, messengers.

Brother M. E. Fortinberry writes to the Union, E. Douglass and W. H. Baley, messengers.

Brother J. E. Paum writes to the Eastern Louisiana, C. F. Crawford and B. A. Crawford, messengers.

Brother M. M. Fortinberry writes to the Ebenezer, A. Goss and N. Robertson, messengers.

On motion it is agreed to correspond with the Ouachita Association by letter, and that Brother C. F. Crawford writes and forwards said letter in behalf of the Association.

The Association proceeded to the selection of a place for the next meeting of the Association, when the invitation of the brethren of Hepsobah church was accepted and the Association agreed to hold its next meeting at said church.

The committee on preaching reported as follows:

For sabbath service, Elder J. Newman will preach in the forenoon, and after thirty minutes intermission Elder L. Reeves will preach and close the services in the afternoon.

On motion—

Resolved, That a committee of five be appointed to take into consideration the importance of the ministers of this Association to meet and consult on different points of doctrines, so as to come to a oneness and to invite ministers of our sister associations to meet with us.

The chair appointed as said committee Elders A. Goss, B. A. Crawford, C. F. Crawford, E. Douglass, and on motion the moderator was added to said committee.

Prayer was then offered by Elder Thomas Price, and the Association adjourned to meet again on Monday at nine o'clock.

SUNDAY, September 12, 1869.

According to the arrangement of the committee, after prayer by Elder W. Clark, Elders J. Newman and L. Reeves preached to a large and attentive congregation. The brethren faithfully and earnestly contended for the truth, and we trust their discourses will be as seed sown in good ground that will spring up and bear fruit abundantly to the honor and glory of God. Services closed by Elder B. A. Crawford.

MONDAY, September 13, 1869.

The Association met pursuant to adjournment, when prayer was offered by Elder J. Newman, and business commenced.

Leave of absence granted to brother J. E. Fortinberry.

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The committee on preaching reported that they had appointed Elder J. L. Chandler to preach in the forenoon, and Elder C. F. Crawford in the afternoon.

On petition a letter of dismission was granted to Juniper Grove Church.

On motion the rule was suspended, and the report of committee on ministers' meeting read, received and adopted. See appendix A.

On motion, Elder N. Robertson will preach the introductory sermon at the next meeting of this body, and Elder J. E. Pauns his alternate.

The clerk, on motion, was requested to superintend the printing and distribution of the minutes, and was allowed thirty-five dollars for his services therefor.

The auditing committee reported the receipt of one hundred and forty-six dollars and seventy-five cents for associational purposes, also that they had examined the treasurer's report and found it correct, and amply sustained by vouchers.

Report of treasurer read, received and adopted. See appendix B.

Report of committee to distribute widows' fund read, received and adopted. See appendix C.

Report of committee to revise rules of order, read, received and adopted. See appendix D.

On motion, Elder J. E. Pauns, brethren J. Simmons and H. Davis were appointed a committee to prepare obituaries of our deceased brethren Elders J. Crawford and William Fortinberry, and report at the next meeting of this Association.

The business being finished the minutes were read and approved.

Then after short addresses by Elders Goss and Robertson, and prayer by Elder Reeves, the Association adjourned to meet again with Hepsēbah Church, Lawrence county, Mississippi, on Saturday before the second Lord's day in September, 1870.

N. ROBERTSON, Moderator.

H. HATHORN, Clerk.

APPENDIX.

A.

We, your committee, beg leave to report—

The Pearl River Baptist Association to her sister associations, sends her christian love.

DEAR BRETHREN: We, your brethren in Christ, viewing the present aspect of the church of Christ in general throughout our part of the country, and we might say throughout the Christian world so far as we are able to obtain information, feel sensibly impressed with the importance of the subject, and cannot but entertain a serious concern for the future well being and prosperity of the kingdom of Christ. We may well rejoice at the late manifestations of God's gracious power as experienced in a number of churches and neighborhoods in various parts of the land; as also for that peace and brotherly harmony which appears to prevail generally within the whole bounds of our corresponding associations as well as within our own. But while there is much which demands our gratitude, there are on the other hand some things which we cannot contemplate without serious fears and sincere sorrow. And

First.—The toleration of sin in individual members, by some churches, is a bad indication. Members of the church in some instances are known to live in the habitual practice of sins which are considered as heinous and disgraceful even by men of the world. We earnestly exhort the churches to purge themselves from these unworthy characters, that they may shine as lights in a dark place.

Secondly.—There is a false sentiment entertained by a few in almost every quarter, and which is openly avowed and practiced by churches bearing the name of Baptist, in the Northern portion of these United States, and perhaps prevails still more in Europe, which abolishes the distinction between the Church and world. We allude to the practice of extending the privileges of the Lord's table to unqualified participants. This error is the offspring of mere human sympathy, and an attempt to conciliate the enemies of truth at the expense of the authority of Christ. Wherever it is adopted and persisted in, it will inevitably prove a self-destroying policy. We would earnestly invoke our ministers and churches to steadfastly resist the first approaches of this baneful compromise between the truth of Christ and the insidious enemies of his kingdom.

Thirdly.—Of the same nature and arising from the same source, and having similar tendencies, is the recognition of the ordinance of baptism, when performed not in accordance with the laws of the kingdom of Christ. Such administrations are unscriptural, and therefore invalid, and should never receive the sanction of that Church which is the pillar and ground of the truth.

Fourthly.—But there is still another deplorable evil among us, more prevalent perhaps than those just referred to, and far more injurious to the best interest of the Church. We speak in respect to false doctrines, which are held and taught by some of our preachers. This is a *tree of death*, bearing more than twelve manner of fruits, and yielding her fruits every Sabbath day, or oftener. That there are false doctrines taught and maintained among us, needs no other proof than the well known fact that, even respecting the fundamental doctrines of the Bible, we have ministers preaching doctrines so adverse to each other that they amount to plain contradictions.

There must, the importance that especially all our upon this painful or piety of any actuated by the know and preach

Neither do we error. For, per views, it might permitted to grie assured obtains consequences wh crease, as there i of Christ, we w which he has pur cord, when we h edge as the only above all express and of the same one Mediator, on should all be one the prayer of Ch and the constant we not, dear bret sirable? By som be accomplished interchange of t spective opinions eye. And we no would contain m pose that such a the love of the tr

Our ministers debate, not to en contend for victo of the Gospel, an and the truth of in the spirit of l instruction than

But the limits topic, and we th impartial adviser

In conclusion, churches far and that might prev may claim their Lord's day in Oc Union Associatio

There must, therefore, be error somewhere. And it is a matter of the highest importance that these errors should be ascertained and corrected, and that we all, especially all our ministers, be united in the truth of God. In these remarks, upon this painful subject, we have no disposition to impeach the motives, candor or piety of any of our ministering brethren. We believe that all are sincere and actuated by the purest considerations. We believe that all sincerely desire to know and preach nothing but the truth as it is in Jesus.

Neither do we on this occasion assume to decide what is truth and what is error. For, perhaps, if we could all come to rightly understand each other's views, it might be found that we all hold the same doctrine. But we must be permitted to grieve for the divisions and discordant teaching that we are fully assured obtains in our common Zion. We cannot now dwell on the lamentable consequences which must ensue if this state of things should continue and increase, as there is reason to fear it will. But by all that is precious to every lover of Christ, we would inquire if there is no remedy? Must the church of Christ which he has purchased with his own blood, be a theatre of dissension and discord, when we have an infallible standard of truth and purity, which all acknowledge as the only test and guide of our faith and practice? Is it not desirable above all expression, that the ministers of Christ should all be of the same mind, and of the same judgment, and all speak the same thing. We all have one God, one Mediator, one Spirit, and one Revelation; and, therefore, the children of God should all be one—one in Christ and one with each other. And as this unity is the prayer of Christ and the will of the Father, so it should be the fervent prayer and the constant endeavor of all who hope to reign with Christ in glory. Should we not, dear brethren, make a united effort for the attainment of an object so desirable? By some intelligent brethren, it is thought much good might possibly be accomplished if the ministers were to meet in consultation, and have a free interchange of their views, and the grounds upon which they found their respective opinions; that they might perhaps all come to a oneness, and see eye to eye. And we not being able to suggest a more practicable plan, nor one which would contain more promise of probable success, would most respectfully propose that such a meeting be held at some convenient time and place, and we in the love of the truth invite your co-operation, and request your assistance.

Our ministers are willing to meet with yours, not for the purpose of strife and debate, not to engage in abstruse speculation on unrevealed mysteries, not to contend for victory in controversy, but that all may strive together for the faith of the Gospel, and that we may maintain and promote the interest, the prosperity and the truth of the kingdom of our Redeemer. We desire that all should meet in the spirit of love and humility and Christian charity, more desirous to receive instruction than to denounce the errors of their brethren.

But the limits of this address will not permit us further to enlarge upon this topic, and we therefore submit the whole subject to your Christian candor and impartial advisement.

In conclusion, we say that we extend this invitation to all the ministers of our churches far and near, and hope they will attend free from any enthrallments that might prevent their remaining in consultation as long as the cause of God may claim their labors. We propose that we meet on Thursday before the fifth Lord's day in October next, and at Damascus Church, within the bounds of the Union Association.

A. GOSS, Chairman.

B.

H. HOOKER, Treasurer, in account with Pearl River Association.

ASSOCIATIONAL FUND.

	Dr.	
To amount received at the Association of 1868.....	\$123 30	
" balance on hand as per last report.....	126 05	
" amount of Missionary Fund.....	2 25	\$249 35

CASH PAID OUT.

	Cr.	
By W. J. Fortinberry, Messenger.....	\$ 4 50	
" J. A. Boutwell, ".....	13 50	
" John Simmons, ".....	6 00	
" E. Douglass, ".....	6 00	
" J. B. Lewis, ".....	7 50	
" J. E. Pauns, ".....	7 50	
" B. A. Crawford, ".....	10 50	
" W. H. Baley, ".....	18 00	
" Wm. Slay, ".....	7 50	
" E. M. Shilling, ".....	4 50	
" John Applewhite, ".....	7 50	
" Printing Minutes.....	55 00	
" Clerk's fee.....	25 00	
		\$173 00
By amount of Widow's Fund, per order of Association, paid to A. Goss, et al., Committee.....	\$72 50	
To balance in Treasury, associational purposes.....		76 35
" amount returned by B. A. Crawford.....	10 50	
" amount returned by John Simmons.....	6 00	
		\$16 50
" amount Missionary fund.....	2 25	\$92 85

H. HOOKER, Treasurer.

C.

Your committee, appointed at last meeting to distribute the widows' fund, beg leave to report that we received the amount of money, \$72 50, and distributed the same among the widows to the best of our judgment.

A. GOSS, Chairman.

D.

Your committee, appointed at last association to revise the rules of order, beg leave to report that we would recommend that the first seven rules, as they now stand in the series, be erased and transferred to the department of "Objects and Powers of this Association." But your committee beg leave to recommend the adoption of a small book, entitled "An abstract of Parliamentary Rules." The book is small and would not add greatly to the volume of our minutes or the cost of printing them. Respectfully submitted,

A. GOSS, Chairman.

STATISTICAL SUMMARY OF THE PEARL RIVER BAPTIST ASSOCIATION, 1869.

CHURCHES AND COUNTIES.	NAMES OF DELEGATES.	BAPTIZED.	RECEIVED BY LETTER.	RESTORED.	DISMISSED BY LETTER.	EXCLUDED.	DIED.	TOTAL.	NO. OF MEMBERS.	ASSOCIATIONAL FUNDS.	
Antioch, Lawrence County.....	W. M. Price, J. M. Johnson.....	6	1	.....	34	14	.....	37	20	3 00
Antioch, Marion County.....	Josiah Holmes, John Applewhite.....	18	1	.....	.....	.....	.....	4	25	2 50
Bethany, Lawrence County.....	N. Robertson, J. Mikell, J. A. Bass, H. Hooker.....	9	8	1	6	1	5	232	60	15 00	
Bethany, Lawrence County.....	T. S. Bass, J. F. Armstrong.....	1	3	.....	.....	.....	.....	73	30	5 00
Bethel, Lawrence County.....	T. K. Maxwell, E. L. Reeves.....	5	4	.....	.....	.....	.....	37	15	3 00
Crooked Creek, Lawrence County.....	S. B. Culpepper.....	12	1	.....	.....	.....	.....	1	100	20 00
Cedar Grove, Marion County.....	A. Goss, J. Fortinberry.....	5	3	1	8	2	3	81	30	4 00	
Ebenezer, Covington County.....	N. Barnes.....	5	3	1	3	1	3	66	30	3 00	
Fair River, Lawrence County.....	W. H. Bailey, J. Simmons.....	1	1	.....	.....	.....	.....	1	68	20 40
Friendship, Lawrence County.....	E. Douglass, M. Tyler.....	2	10	.....	.....	.....	.....	3	39	15 50
Graves Creek, Marion County.....	W. N. Cooper, E. Watts.....	35	4	3	13	8	.....	1	39	22 30
Hepsebah, Lawrence County.....	J. W. Burkett, A. A. Sheppard.....	7	.....	.....	.....	.....	.....	49	15	3 00
Harmony, Covington County.....	Dissolved.....	4	.....	.....	.....	.....	.....	5	2	8 00
Juniper Grove, Hancock County.....	J. Smith, A. Smith (dismissed by letter).....	4	10	.....	.....	.....	.....	1	119	60 50
Magee's Creek, Pike County.....	J. Hall, D. W. Chandler.....	2	1	.....	.....	.....	.....	1	57	30 60
Mount Moriah, Lawrence County.....	C. F. Crawford, H. D. Sandefur.....	.....	.....	.....	.....	.....	.....	4	99	36 00
Mount Zion, Pike County.....	W. Fortinberry, T. M. Shilling.....	6	11	.....	.....	.....	.....	1	65	20 40
Mount Herman, Washington Parish, La.....	W. J. Fortinberry, C. B. Davis.....	.....	.....	.....	.....	.....	.....	1	39	15 50
New Zion, Pike County.....	W. Slay, H. Hathorn.....	.....	.....	.....	.....	.....	.....	1	82	50 50
Providence, Pike County.....	W. Clark, J. B. Lewis.....	.....	.....	.....	.....	.....	.....	1	39	20 50
Pleasant Hill, Lawrence County.....	Thomas Price.....	3	6	8	1	168	40 60
Red Creek, Harrison County.....	B. A. Crawford, J. Simmons, E. M. Shilling.....	36	6	6	16	98	20 50
Silver Creek, Lawrence County.....	M. M. Fortinberry, A. J. Price.....	33	15	2	2	3	.....	3	119	30 30
Society Hill, Lawrence County.....	W. J. Fortinberry, J. E. Fortinberry, W. A. Polk.....	1	.....	.....	.....	.....	.....	1	37	15 30
Shilo, Lawrence County.....	Joseph Smith.....	.....	.....	.....	.....	.....	.....	.....	21	10 1 40
Sand Hill, Marion County.....	Letter—no Delegates.....	7	4	.....	.....	.....	.....	.....	98	25 30
Slate Lane, Marion County.....	J. E. Pouns, A. Morris.....	89	1 2 36	20 50
Salem, Pike County.....	W. Steguson.....	4	3	9	114	30 50
Shyrna, Pike County.....	J. K. Brumfield, W. H. H. Brumfield.....	4	1	50 18
Union, Pike County.....	H. Davis, J. Rushing.....	4	1	53 35
Union Hall, Lawrence County.....	J. M. Campbell.....	5 25
Union, Lawrence County.....	J. L. Chandler, J. A. Boutwell.....	207	151	16	231	75	22	243	850	\$146 75	

CONSTITUTION
OF THE
PEARL RIVER BAPTIST ASSOCIATION.

We, the Churches of Jesus Christ, who have been regularly baptised upon a profession of our faith, being convinced of the necessity and utility of a combination of churches of the same faith and order, do agree to unite and form ourselves into an association upon the following principles:

ARTICLES OF FAITH.

1. We believe in one Triune God, the Father, the Son and the Holy Ghost, the same in essence, equal in power and glory.
2. We believe the Scriptures of the Old and New Testament were given by the inspiration of God, and are the only rules of faith and practice.
3. We believe in the fall of Adam from his original rectitude, in the imputation of his sin to all posterity, in the total depravity of human nature, and in man's inability to restore himself to the favor of God.
4. We believe that God hath loved his people with an everlasting love; that he chose them in Christ before the foundation of the world, that he calleth them with a holy and effectual calling, and being justified alone through the righteousness of Christ, imputed to them, they are kept, by the power of God, through faith, into salvation.
5. We believe there is one Mediator between God and man, the man Jesus Christ, who, by the satisfaction he made to law and justice in becoming an offering for sin, hath, by his most precious blood, redeemed the elect from under the curse of the law, that they might be holy and without blame before him in love.
6. We believe that good works are the fruits of faith, and follow after justification; and are evidences of a gracious state, and that all believers are bound to obey every command of God from a principle of love.
7. We believe in the resurrection of the dead, and a general judgment, that the happiness of the righteous and the punishment of the wicked will be everlasting.

ON GOSPEL ORDER.

1. We believe that a visible Church of Christ is a congregation of faithful persons, who have given themselves to the Lord, and to one another in brotherly covenant to keep up a godly discipline, agreeable to the rules of the New Testament.
2. We believe that Jesus Christ is the only head and lawgiver of His Church; that the government is with the body, the church, and is equally the right and the privilege of each member thereof.

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3. We believe that Baptism and the Lord's supper are gospel ordinances appointed by Jesus Christ, and are to be continued in the church until his second coming.

4. We believe that immersion only is baptism, and that believers in Christ are the only proper subjects.

5. We believe that none but regularly baptized church members have a right to partake of the Lord's supper.

6. We believe that it is the duty and privilege of all believers to make a public confession of their faith, to submit to the ordinances of the gospel, and give themselves as members to the visible church.

7. We believe it to be the duty of every church to expel from her communion every member that is immoral in conduct, or that holds doctrines contrary to the scriptures.

OBJECTS AND POWERS OF THE ASSOCIATION.

1. This Association shall consist of delegates chosen by the churches to which they respectively belong, and shall be styled the Pearl River Baptist Association.

2. Such delegates shall be members in good standing, and no member under church censure shall be allowed a seat in the Association.

3. They shall produce letters certifying their appointment by their respective churches, and stating the number baptized, received by letter, restored, dismissed, excommunicated and deceased, during the preceding associational year, with the total number in fellowship, and such other statistical matters as the Association may direct.

4. This Association shall have a Moderator and clerk, who shall be annually chosen by a majority of the members present. Said moderator and clerk shall fill their respective places, if present, at the succeeding association, until a new election takes place, and, while in office, shall discharge the duties ordinarily appertaining to those offices.

5. If new churches desire to be admitted into the Association they shall petition by letter and delegates; and, if orthodox and orderly, shall be received, and the Moderator shall recognize them by giving their delegates the right hand of fellowship in behalf of the body.

6. Every church shall be allowed two delegates and no more, until her number shall reach one hundred, and one delegate for every additional fifty members thereafter, until she may have four delegates, and no more.

7. This Association acknowledges and maintains that each church is an independent body, and possesses the sole right to exercise and control its own affairs, and therefore, this Association has no right or power to interfere with the internal rights and privileges of churches composing its body, but may withdraw from any church which may hold false doctrines or tolerate immoral practices.

8. The objects of this Association shall be to promote fellowship and harmony among the churches, to inquire into any difficulties between churches, and remove them if possible; to give the churches the best advice they can in difficult matters, when solicited; and in general, to advance the Redeemer's Kingdom, in any way they may deem it practicable.

9. With regard to the benevolent institutions in our country, we declare it to be the inalienable right of every association, of every church or individual mem-

ber of a church, to support them or not support them according to their own views of duty and dictates of their own conscience; and this right shall never be called in question in this Association. And any motion whereby this right is called in question shall be instantly ruled by the Moderator as being unconstitutional.

10. The Association shall neither answer nor debate any query on gospel doctrine except it be merely to explain the meaning of the Articles of Faith of this Association.

11. This Association may maintain a friendly correspondence, when convenient, with other religious bodies of the same faith and order.

12. Ministers of the Gospel in good standing, though not delegates, may be invited to seats in this Association, but not to have the privilege of voting.

13. The Association may appoint any person or persons, by and with their consent, to transact any business they may deem necessary.

14. The Association may adjourn to any time and place they think proper.

15. The Association shall keep a record of their proceedings, and have them printed when necessary.

16. The Association shall have a fund, and elect annually a treasurer to take charge of it, who shall account to the Association for all moneys which shall come into his hands for the use of this Association.

17. The Association may form their own by-laws and regulate their own proceedings in such manner as they may deem expedient.

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RULES OF DEBATE.

1. It is the privilege of any member to speak, but he must rise from his seat, and address himself to the presiding officer—"Mr. President," (Chairman, Speaker, Moderator, etc., as the case may be.)

2. When a motion is made and seconded, it must then be stated from the chair, and it is out of order to speak to the subject till it is thus stated by the presiding officer. It is then, and not till then, the property of the body, and must be disposed of in some way.

3. In some cases it is allowable for the mover to offer some remarks in relation to his subject previous to making his motion, but he should state at the first, that he designs to make a motion; and, if he does not, he is liable to be called to order by the presiding officer, or any other member. And he that seconds a motion may use the same liberty, under the same limitation.

4. Every motion must be made affirmatively. A negative motion is out of order, hence it is against rule to move that a matter be rejected, thrown out, dismissed, etc.

5. If a proposition be made which we approve, but desire to have time to reflect upon it, the best motion is "to lie on the table." If this motion prevail, the original proposition is no longer before the body, but may be called up by motion and second at any time. (Vide 70.)

6. When a measure is proposed which we think to be good in its object, but that it needs some alteration in its details, we move "to amend."

7. A moves a certain proposition; B may move "an amendment" to A's proposition, and C may move "an amendment" to B's amendment, but here we must stop. D cannot move to amend C's amendment to B's amendment. D should give notice what amendment he wishes to make, vote against the amendments of B and C, and if they fail, the way is open for him to introduce the amendment he has in view.

8. If an amendment is moved and agreed to, it cannot afterwards be further amended; if the amendment is rejected, it cannot be moved again.

9. But if there is any real modification of the amendment, it will be in order. It must be a modification of meaning, for if it is identical in substance, no merely verbal modification will entitle it to entertainment.

10. It is allowable to move to strike out all of a resolution after the words "Resolved, That," and insert something entirely different, even the direct contrary, in lieu; but this should not be done without necessity.

11. It is no violation of rule to encumber a measure with so many objectionable provisions under the name of amendments, that its advocates will not vote for it, and thus defeat the measure in this indirect way. But it is rarely, if ever justifiable to resort to such tricks. We should oppose a measure that we do not approve in a more manly and generous mode, by moving an indefinite postponement, or by voting against it on the final question.

12. If it is not convenient to consider of a matter at the time it is brought up, it may be postponed to a specified time, and when the time arrives, it will be in order to take it up.

13. If you wish to defeat a motion, and without further discussion, this may be done by a motion to postpone indefinitely. If this motion is decided in the affirmative, the original proposition is removed from before the assembly for that session. (Vide 70.)

14. It will happen occasionally that a great deal of time will be wasted in unprofitable and irksome debate; in order to put a stop to this, the only remedy is to move the "previous question." And this motion should never be resorted to without a strong necessity. We shall speak of it hereafter.

15. It has been said that a motion to adjourn is always in order, and with a slight exception, this is true. If the question of adjournment has just been decided in the negative, then other proceedings, or discussion must intervene to entitle it to entertainment.

16. If a motion be made simply "to adjourn" pending other proceedings, no other motion can interfere with it; even a motion to amend would be out of order.

17. But if there is a motion to adjourn, when there is no other business immediately under consideration, said motion may be amended as other motions; or if it is moved to adjourn to a specified time, it may be amended.

18. If a motion be made simply "to adjourn," without naming a time, and decided in the affirmative, the adjournment is to the time previously agreed upon by the assembly, if any such time has been appointed; if no such time has been previously determined, the adjournment is to the next sitting day in course, if there be a succeeding day in course.

19. If there is no time in course, to which the assembly adjourns, and no time has been previously appointed, an adjournment without naming a time dissolves the assembly.

20. When an adjournment takes place pending the discussion of any question, that question is not to be resumed as business of course, but must be revived by motion.

21. It is sometimes convenient to adjourn subject to the call of the president; then the president calls to business at his discretion. But it is more convenient to take a recess till a specified time.

22. To adjourn "*sine die*," that is, "without day," is a final adjournment—hence the reason of section 19.

23. If a question arise relating to the rights and privileges of the assembly or of any of its members, it will supersede ordinary business, at any stage of the proceedings, with all questions in connection with it, till the question of privilege is disposed of, when the previous matter is again resumed at the point where it had been arrested.

24. Orders of the day are such matters as are set by the assembly for a day or time specified; when the time arrives a motion to take up the order of the day is in order at any time, and the motion takes precedence of all other motions, except for adjournment, or motions respecting the rights and privileges of the body, or its members.

25. If a motion to proceed to the orders of the day is decided in the negative, they are not the orders of any other day, except made so by previous rule.

26. It is the observance, any one member against it, nor the preservation.

27. But if there be any there has been must be dismissed.

28. Any motion be no motion from the chair.

NOTE. Their seats.

29. Any motion Upon this a decision of the is debatable.

30. If paper any member read without.

31. When a of the body.

32. Sometimes matter when to suspend the requisition.

33. Subsidiary intended to give "previous question" indicate either.

34. The only debate on the

35. The principal question presiding officer

36. When the amendment, debate is allowed.

37. If the decision is of the assembly previously never been made.

38. A motion answer our principal question the body, unless convenient to

26. It is the duty of the presiding officer in case of a breach of rules, to enforce observance, and that without any order from the body. It is also the right of any one member to require the enforcement of the rules, and no objection will lie against it, nor any question to be raised upon it, so long as one member insists on the preservation of order.

27. But this holds only where there has been a manifest violation of rules, for if there be any doubt the question may arise, and must be entertained whether there has been in fact any breach of order. In such cases the question of fact must be dismissed before the rule can be enforced.

28. Any member may raise a question of order, and when it is done, there can be no motion, nor any debate upon the question, but the presiding officer decides from the chair without delay.

NOTE.—The presiding officer may, if he chooses, consult other members in their seats.

29. Any member may appeal from the decision of the chair to the whole body. Upon this appeal the presiding officer states the question thus: "Shall the decision of the chair stand as the decision of the assembly." And this question is debatable.

30. If papers are brought before the body upon which they are to take action, any member has a right to have them read once. But other papers are not to be read without leave.

31. When a motion has been duly stated from the chair, it being the property of the body, cannot be withdrawn even by the mover without leave.

32. Sometimes it becomes necessary, at least proper, to take action upon some matter when there is a contravening rule; in such cases there must first be a vote to suspend the rule, in order to make way for proceeding to the matter in requisition.

33. Subsidiary motions are such as are subordinate to the main question, and intended to give direction to it. Of these the most difficult to understand is the "previous question." The name of this motion is merely technical, and does not indicate either the nature or object of the motion.

34. The only proper object of this motion is to arrest tedious and unnecessary debate on the main question, without intruding the rights of members.

35. The previous question is propounded in the following form: "Shall the main question be now put?" If the question is decided in the affirmative, the presiding officer proceeds without delay to put the main question to the vote.

36. When the previous question is moved, it is then out of order to move an amendment, or a postponement, or a reference to a committee. No remarks or debate is allowable.

37. If the previous question is decided in the negative, the decision of course is, that the main question "shall not be now put," the effect of a negative decision is different in different assemblies; perhaps the best rule is that the assembly proceed with the main question just as if the previous question had never been moved.

38. A motion to postpone without setting a time is not in order, but we can answer our purpose by a motion to "lie on the table." If a motion that the main question lie on the table is passed in the affirmative, it is no longer before the body, until called up by a motion and second, which may be done at any convenient time.

39. Pending a motion to lie on the table, it is not in order to move the previous question, or to commit, or to amend, or to postpone.

40. When a motion is made to postpone the main question to a specified time, said motion cannot be suppressed by moving the previous question, or to commit, or an amendment to the main question. But the motion itself may be amended by proposing a different time, or by indefinite postponement.

41. A motion to postpone indefinitely may also be amended by moving a time—but it cannot be suppressed by the previous question, or by a motion to commit, or by a motion to amend the main proposition.

42. If a motion is made to commit, the motion itself may be amended in various ways; but it is not to be superseded by a motion to amend the original proposition, or to postpone, or by the previous question.

43. On a motion for an amendment, it may be in order to move an amendment to that amendment, or to refer to a committee, or to postpone to a certain time. But it is not in order to move the previous question or an indefinite postponement.

44. It is a good plan to have a settled order of proceedings, but if there is none the presiding officer may lead the business at his discretion, unless by a vote the assembly determine to take up a particular matter.

45. Sometimes a matter is brought before the assembly consisting of a series of items, or a number of paragraphs. In the order of proceedings in such cases the following may be laid down as a good general rule.

The whole document should be first read entirely through at the clerk's table, and then passed into the hands of the presiding officer, who should read article No. 1 (omitting the preamble, or title if any), and the body should take up that article (No. 1), consider it, and dispose of it by a vote. Then the presiding officer should read article No. 2, and the body proceed upon that as before upon No. 1, disposing of it by a vote, and so on through all the paragraphs in the document. When this is done, the preamble or title, if there be any, should be read, and similar action taken upon it; and when the whole document is thus adjusted the vote may be taken upon it as a whole.

46. When a paper has been reported back by a committee, and contains a number of amendments, these amendments are first taken up in order, and disposed of as in the preceding section (45); and afterward other amendments may be proposed.

47. When a paper is reported back by a committee in a new draught, the better way is to accept the new draught as a substitute for the original document, and then take such order upon it as the nature of the case may seem to require.

48. A proposition may be moved—for example, a resolution may be offered—upon this a motion may be made to amend, then a motion to commit, then a motion to lie on the table; and this succession of motions is admissible by the rules; but in taking the vote on these motions the order must be reversed, and the question first comes on the motion to lie on the table; second, on commitment; third, on the amendment, and last, on the original resolution.

49. Members ought especially to keep in mind that on a motion for amendment or commitment, or postponement, or any subordinate or privileged motion, it is going entirely out of order to say anything on the merits of the original question; they should confine their remarks to the particular motion then before the assembly. This rule is often violated, and almost as often produces confusion and waste of time.

50. When a member cannot be present, it is his privilege to hear, and so though it is a

51. Members assume the chair and the utmost deliberations.

52. In putting a question, then in the affirmative or negative vote

53. If there is no objection, and in all cases the chair.

54. Whenever a motion is negative, the assembly is considered.

55. On a motion of the former, the vote was taken

56. A motion is carried by a majority when

57. In filling members of a committee, the former sums, the former any member, and they are named under the direction

58. It is a custom of the chairman, but the prerogative of the assembly, they please to

59. A committee is appointed, and a

60. When a committee is always named, the committee is not to be named. And

61. A committee is not to be named, but they are named in charge

62. When a committee is named, the chairman of the committee have performed, shall please to

63. When a committee is named, the matter referred

50. When a member once obtains the floor, except he violate the rules of order, he cannot be put down. If common sense and decent manners will not restrain, it is his privilege to talk ten minutes as long as he can find anything to say worth hearing, and some will not come much short of it, still it is no breach of rules, though it is a shameful abuse of privilege.

51. Members should be exceedingly careful never to let their deliberation assume the character of controversy, but always that of harmonious consultation, and the utmost candor, liberality and courtesy should characterize all their deliberations.

52. In putting the question, the vote is always taken first in the affirmative, then in the negative. And the latter is not to be dispensed with, for until the negative vote is taken it is lawful to make motions or offer remarks, etc.

53. If there is doubt as to which side has a majority, there should be a count, and in all cases when a division is made it should be formally announced from the chair.

54. Whenever a decision is made on any question, whether in the affirmative or negative, the same proposition cannot be moved again during that session of the assembly. But the vote by which such decision was made may be reconsidered.

55. On a motion to reconsider, if voted in the affirmative, the whole subject of the former decision is resumed just in the order it was immediately before the vote was taken.

56. A motion to reconsider must always be made by one who voted in the majority when the former decision was made. No others have the privilege.

57. In filling blanks, or anything of a like nature, such as the naming of the members of a committee, appointing times and places, or fixing upon numbers or sums, the formality of a motion is not required; such things may be proposed by any member, and the order of taking the vote is in some cases the order in which they are named; in other cases, it is at the discretion of the presiding officer, or under the direction of the assembly.

58. It is a custom to consider the person first named on a committee, as the chairman, but the presiding officer has no right to appoint a chairman. It is the prerogative of every committee to elect their own chairman, and appoint whom they please to make their report.

59. A committee has no right to sit while the assembly is in session without leave. And a majority is necessary to constitute a quorum.

60. When a motion is made to refer to a select committee the mover should always name the number of which the committee should consist. And the committee is not to travel out of their legitimate bounds by the introduction of other matter. And they are bound to observe any instruction which may be given them.

61. A committee may do what they please with their own papers, but they must not blot, interline, or in any way alter or deface the papers of the assembly given them in charge.

62. When a committee have got through their business and rise, it is the duty of the chairman at a convenient time, to inform the presiding officer that they have performed the duties assigned them, and are ready to report whenever it shall please the assembly to receive it.

63. When the report is called for, it should be first read by the chairman of the committee, and then passed to the clerk's table. If the report is received, the matter referred to them being then in possession of the assembly, the committee;

if a select committee, is discharged of course, without any other formality. If it is a standing committee it is otherwise.

64. When a report is adopted, agreed to, or accepted, which is all the same thing, it becomes the act of the assembly, and should be so recorded on the minutes.

65. A Standing Committee, is one to whose advisement may be referred all matters of a certain kind which may arise during the session of the assembly.

A Special Committee, is one which is appointed to investigate and prepare some special matter.

A Committee of the Whole, is for a special matter, and is composed of all the members of the assembly.

66. When any matter has been ordered to a Committee of the Whole, and the time for going into Committee has arrived, the presiding officer, on motion duly made, is to put the question that the assembly do now resolve itself into a committee of the whole, to take under consideration such a matter, naming it.

67. The question being decided in the affirmative, the presiding officer names a Chairman, leaves the Chair, and takes a seat with the other members, and has equal privileges with them. But he must not absent himself from the house, because he knows not at what moment it may be necessary for him to resume the Chair.

68. A Committee of the Whole, is yet nothing but a committee, and possesses no more power than other committees; and perhaps in some cases not so much. Hence it is out of order to move the previous question, or to postpone, either to a definite time, or indefinitely, or to adjourn to any other time or place, or to refer to a sub-committee. But every member may speak as often as he pleases, provided he can obtain the floor.

69. A committee on the whole may rise when they please, and the president of the assembly resumes the chair. They may report that they have finished their business, or that they have made progress and ask leave to sit again, or ask to be discharged from further services in the premises, or, in short, report their doings, as the case may be.

70. On all subsidiary motions, as to "lie on the table," "to postpone," for the "previous question," or "to refer to a committee," etc., a decision in the negative has no effect on the state of the main question.

71. On motions to receive reports, grant requests, and many other incidental and unimportant matters, it is common for the presiding officer to take the affirmative for granted if no objection is offered without the form of a vote, and this saves time, but if objection is made he is bound to take the vote.

72. Every member is bound to vote on every question unless excused by the body. Silent members are to be counted on the affirmative side.

73. No member may present any petition or other paper, except such as belong to the assembly, without asking and obtaining leave.

74. The presiding officer must have no will of his own, and if he has reason to expect some matter will arise in which he feels a deep interest, he should on his election decline the station, that he may be left free. He is not at the helm to direct the proceedings at his discretion, but he is the helm itself, to lead the business according to the pleasure of the assembly.

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MINUTES
— OF THE —
FIFTY-FIRST
ANNUAL MEETING,
OF THE PEARL RIVER

Baptist Association,

HELD WITH

HEPSEBAH CHURCH,

Lawrence Co., Miss.,

September 10 and 12, 1870.

September

*Obituary of Joseph
Grant and*

SUMMIT, MISSISSIPPI:

TIMES BOOK AND JOB PRINTING OFFICE.

Mr. F. J. L. L. L.

BEAUREGARD HERALD PRINT,

OCTOBER, 14th.

1872.

ON,

PEARL RIVER

The Pearl River Association was organized to appoint members to the churches of Pearl River County, Mississippi.

The Introduction of the Association was made by Robertson, from the church at Pearl River.

After a short session, the Association adjourned to order by singing the hymn, "The Church is the Body of Christ," by Chandler.

The former members of the Association were welcomed by the Association, and the business commenced.

Elders J. E. Robertson and J. E. Robertson were appointed to conduct the business.

Brothers James and John were appointed on financial matters.

The contribution for the churches was collected by Brethren M. and J. Robertson.

pointed reading the scriptures in the churches were

MINUTES

OF THE

PEARL RIVER BAPTIST ASSOCIATION.

SATURDAY September 10, 1870.

The Pearl River Baptist Association met pursuant to appointment, with Hephsebah Church, Lawrence County, Mississippi.

The Introductory Sermon was preached by Elder N. Robertson, from the XXIII Chapter of Jeremiah.

After a short intermission, the Association was called to order by singing a hymn of praise. Prayer by J.L. Chandler.

The former Clerk being absent, A. Goss was called by the Association to act as Clerk, *pro. tem.*, and business commenced.

Elders J. E. Pouns and C. F. Crawford were appointed to conduct the services at the stand.

Brothers James Mikell and A. S. Harper were appointed on finance, to assist the Treasurer in receiving the contributions.

Brethren M. M. Fortinberry and M. Tyler were appointed reading Clerks, by whom the letters from the churches were read.

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1872

The names of the delegates were enrolled and statistics recorded.

The Association then proceeded to the election of officers.

Brethren A. A. Shepherd and Wm. Hathorn acting as tellers; which resulted in the election of Elder N. Robertson, Moderator; A. Goss, Clerk; H. Hooker, Treasurer.

Petitionary letters called for: The Church Sarom, Lincoln county, Mississippi, presented a petition for admission into this Association.

After the reading of her abstract of faith, it being satisfactory, she was received, and the right hand of fellowship extended to the delegate by the Moderator, and her statistics minuted.

Called for correspondence from sister Associations. When the following were presented:

From Hobolochitta Association a letter.

From Mississippi, a letter by Elder Z. Reeves, and package of minutes.

From Strong River, a letter by A. Rogers, and package of minutes.

From Ebenezer, a letter and package of minutes.

From Union a letter by Elder James Newman.

Brethren James Mikell and A. S. Harper were appointed Auditing Committee.

Brethren M. Tyler, J. Simmons, A. A. Shepherd, H. Davis and N. Barnes were appointed a Committee on Preaching.

Visiting Baptist Ministers were invited to seats in the Association.

Correspondence arranged as follows:

Brother A. G. Leggett, write to the Hobolochitta; Elders J. E. Pouns and C. F. Crawford, Messengers.

Brother M. M. Fortinberry, write to the Strong

River; Elder Messengers.

Brother M. Cooper and A.

Brother A. lass, Messenger.

Brother John Elders E. Dugl

Brother J. E. Elders C. F.

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The Committee

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River; Elder A. Goss and Brother M. M. Fortinberry, Messengers.

Brother M. Tyler, write to the Ebenezer. W. N. Cooper and A. S. Harper, Messengers.

Brother A. Goss, write to the Union; Elder E. Douglass, Messenger.

Brother John Applewhite, write to the Mississippi; Elders E. Douglass and W. H. Baley Messengers.

Brother J. E. Pouns write to the Eastern Louisiana; Elders C. F. Crawford and J. E. Pouns, Messengers.

The Association proceeded to the selection of a place for the next meeting of the Association which resulted in the choice of New Zion Church, Pike county, Mississippi.

The Committee on Preaching made their report for Lord's Day service. Elder James Newman in the morning and Z. Reeves in the after part of the day, and J. L. Chandler to close the services.

A committee on queries was appointed; C. F. Crawford, J. E. Pouns, W. J. Fortinberry and A. Goss.

A committee was appointed to take into consideration the spiritual condition of our colored brethren and what is the best plan of operation to accomplish the most good. J. E. Pouns, C. F. Crawford, W. J. Fortinberry and A. Goss.

Prayer by J. E. Pouns, and the Association adjourned to meet again on Monday, 9 o'clock, A. M.

MONDAY, September 12, 1870.

The Association met pursuant to adjournment, when prayer was offered by Elder O. L. Johnston, and business commenced.

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Leave of absence was granted to Brother E. Duglass and others.

The Committee on Preaching reported the appointment of Elder J. L. Chandler, to preach at the stand.

On motion, Brother J. M. Johnston, from Fair River Church, was received as delegate and admitted to a seat with us without a letter.

On motion, letters of dismission were granted to the churches which called for them; Union Church, Mount Moriah, Smyrna, Silver Creek, Red Creek, Mount Zion and Mount Hermon.

The committee appointed on queries reported, and after some discussion, the report was rejected by the Association.

The result of the discussion led to the following answer:

QUERY.—In the Constitution of a Church, is it necessary that there be present a Presbytery of Ministers; and, if so, how many should be required?

ANSWER.—A church constituted upon a sound abstract of faith, and correct rule of order is legal, though it be done with or without a Presbytery of Ministers.

The report of the committee appointed to take into consideration the spiritual condition of our colored brethren, was laid on the table.

The committee that was appointed on last session to prepare obituaries, reported. [See appendix A.]

The Financial Committee reported. [See appendix B.]

On motion, Elder J. E. Pouns was selected to preach the next introductory sermon, and Elder J. L. Chandler, his alternate.

The corresponding letters were read and approved.

The clerk, on motion, was appointed to superintend the printing and distribution of the minutes, and was allowed thirty-five dollars for his services.

The following

WHEREAS, receiving the therefore, be i

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A. Goss, C

The following was presented by A. Goss:

WHEREAS, There has been much said in regard to receiving the baptism of Campbellites in our churches, therefore, be it

Resolved, That the Association will not receive such baptism from the hands of Campbellites or Pedit-Baptists, as valid Gospel baptism.

And for a copy of it to be sent to the BAPTIST for publication.

On motion, a missionary board was appointed, consisting of A. Goss, J. Mikell, M. M. Fortinberry, A. A. Shepherd, N. S. Buckley, A. J. Burkett and N. Barnes.

On motion, A. Goss, M. M. Fortinberry, J. E. Pouns, C. F. Crawford, N. Robertson, J. L. Chandler, J. Applewhite and B. M. Bankston were chosen to represent us in the Baptist State Convention, to meet at Crystal Springs, in June next.

The business being finished, the minutes were read and approved.

A hymn was sung—prayer by J. E. Pouns and the Association adjourned to meet with New Zion Church, Pike county, Mississippi, on Saturday before the second Lord's day in September, 1871.

N. ROBERTSON, Moderator.

A. Goss, Clerk.

BEAUREGARD HERALD PRINT,

OCTOBER, 14th.

1872.

A

BRETHREN—At the last meeting of your body, the undersigned were appointed a committee to prepare obituary notices of the death of our two most esteemed and beloved fathers in Christ, Elders Jesse Crawford and William Fortinberry.

And in discharge of that duty, we beg leave to submit the following short sketches which we have been enabled to compile out of the scant material within our reach.

J. E. POUNS, *Chairman of Committee.*

OBITUARY NOTICE OF JESSE CRAWFORD.

The subject whose name appears above was born in the State of Georgia, on the 4th of February, 1795, and was reared in that old Empire State so long distinguished for the number of pious ministers and faithful christians who have gone out from her borders, carrying along the pure principles of the Bible to the younger States that have been from time to time redeemed from the savage, and the wilderness, by their patient and persistent efforts; and who have, by their piety, shone as landmarks in every quarter of the great Southwest. Without any aids from fortune; and but few from education, Brother Crawford at an early age felt himself called to labor in his Master's vineyard; but had made no open profession of religion previous to his emigration from his native State to the then new and untrodden lands of the almost unknown State of Mississippi, which was destined to become the theatre of his after labors and usefulness.

He attached himself to the Baptist Church, at Antioch, in Marion county, Mississippi, at the Novem-

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er Conference, in 1824, and was ordained a deacon at the same place, on the 16th of July, 1826. His brethren seeing within him the germ of future usefulness, soon discovered what had long been known to himself, that he had received a call to the ministry, and he was licensed and sent forth as a preacher of the word on the 28th of March, 1828.

Bringing to the work of the ministry an active mind and a high wrought zeal; he remained but a short time in his licentiate, for Providence had designed him for a field of far wider usefulness; and, accordingly, on the 7th of October, 1828, he was regularly ordained and commissioned to bear the standard of the cross, and to call to sinners, far and wide, the wondrous story of Jesus and his dying love. The Presbytery that ordained him, was composed of Brothers Martin, Brakefield and Thigpen. Brother Crawford was soon called to the pastoral care of Antioch Church, where he remained till towards the latter part of the year 1843. He drew his letter from Antioch in December, 1835, and attached himself to the Silver Creek Church, in Pike county, and remained there an active, zealous member and pastor during his long ministerial career.

There have been few men in the South, who have devoted themselves more entirely to the work of the Lord than did Brother Crawford. Thoroughly versed in the Scriptures—possessing an iron constitution, with a zeal for his Master's cause bordering on enthusiasm, and giving up the world and all its acquirements that he might win souls for Christ. And traveling much as a missionary, he spread the unsearchable riches of the Savior out before all people, and many left the service of sin and Satan, and flocked to the bloody standard of the cross. And under his teachings, churches were constituted and their members indoctrinated with those great principles of living truths that are yet dwelling in the hearts of the denomination he so much loved. For several years previous to his death, this gallant soldier of the cross was smitten with paralysis, that wholly prevented any out door exertion or ministerial labor, and poverty and distress laid their iron grasp upon him. But his mind was unimpaired and the sacred truths with which it had long

ON,

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been stored, have kept him in perpetual spirit. His anxious soul was ever looking beyond the narrow bounds of time to its home in the spirit land where suffering and sorrow, pain and death, are felt and feared no more.

May we who have been cheered by the solace of his words be enabled when the trials and troubles of life are over, to meet the dread messenger with that calmness and sweet resignation that sustained our brother in his last hours on earth—his death took place on the 11th day of March 1869. Although he is dead, he still speaketh, not only does the spirit of his teachings still survive in the hearts of his brethren, but he leaves behind him two sons, who like him, are faithful laborers in their Master's vineyard.

OBITUARY ON THE DEATH OF ELDER WILLIAM FORTINBERRY.

It is seldom that an association is called upon to surrender in so short a time two of its most distinguished members, who have for long years labored within its borders with zeal and fidelity, and sacrificing all their earthly hopes of gain, in order that the wheels of Zion might move onward. The Pearl River Association, in the death of Elders Crawford and Fortinberry, men who had both been her moderators for long years, has sustained a loss of no common nature.

Elder William Fortinberry was born in Lancaster District, South Carolina, sometime in the year 1794, and removed to Mississippi many years ago. He was early impressed with the great importance of making the service of God his last, his only choice; and united himself with the New Zion Church in Marion county, Mississippi, on the 29th of March, 1823. His brethren being struck with his upright walk and godly conversation, elected him to the deaconship of New Zion Church, on the 5th of August, 1825, and he served the Church in that capacity until October, 1828. Having for some years felt it his duty to proclaim the unsearchable riches of Christ to a dying world, he was licensed to preach the gospel on the 23d of June,

1827, and the year of giving his ability to the sacred work.

The old President of brothers John Crawford, and New Zion Church, in which time he was self to Hephsebah year 1845, at which six or seven years by Hill Church in firm and consisted his death, and so.

It is not our object of this good

A simple, short and Brother Cray committee. From the great minister worth, his unfaithful work of his Master have joined to ennomination among whom he labored.

For many long man of God, devoting that sinners influence of his power to light.

But his long day October 27, 1867. flock are no more toil, of suffering a lie beyond the roll surrounded with awaits the coming ore the reaper, and them to the land.

Soon must we cross the cold darkness found prepared to

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1827, and the year following, his church being desirous
of giving his abilities a wider range, ordained him to
the sacred work of the ministry, in November, 1828.
The old Presbytery that ordained him, consisted
of brothers John T. Martin, Isaac Brakefield and Jesse
Crawford, and he was called to the pastorage of New
Zion Church, in January, 1829, and continued to sup-
ply that Church until the end of the year 1844, at
which time he withdrew, by letter, and attached him-
self to Hephsebah Church, in Lawrence county, in the
year 1845, at which place his membership remained for
six or seven years, when he again removed it to Socie-
ty Hill Church in the same county, and remained a
firm and consistent member thereof, until the time of
his death, and served it also in the capacity of pastor.

It is not our object to give a detail of all the servi-
ces of this good pastor and devoted christian.

A simple, short, unpretentious notice, both of him
and Brother Crawford, is all that is expected from the
committee. Fame has not inscribed his name among
the great ministers of the day and time, but his honest
worth, his unflinching integrity, his great zeal for the
work of his Master, and his untiring usefulness, all
have joined to endear him to the people and the de-
nomination among whom his lot was cast and for
whom he labored.

For many long laborious years this worthy and pious
man of God, devoted himself to the good work of la-
boring that sinners might live. Many have, under the
influence of his preaching been brought from darkness
to light.

But his long day of labor at last is over. He died
October 27, 1867. His cares and toils for his loved
flock are no more, for he has gone from this world of
toil, of suffering and sorrow, to those bright fields that
lie beyond the rolling flood of the mystic Jordan, where
surrounded with smiling angels and happy seraphs, he
awaits the coming of his loved ones there, as one by
one the reaper, death, cuts them down and garners
them to the land of the departed.

Soon must we who are left behind, follow him to
cross the cold dark river, and may we, like him, be
found prepared to meet the dreadful messenger with

ON,

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the same like composure of mind, and realize that important truth, that—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast we lean our heads
And breathe our life out sweetly there."

H. Hooker, Treas.

To am't received at
To balance on hand,

Amount of Mission
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Amount received fr

B. A. Crawford, M
E. F. Crawford,
W. H. Balley
E. Duglass
Z. Doddrell
Thomas Price
H. Hathorn, Clerk.
F. T. Cooper, Print
A. Goss, Messenger.

To bal. in Treas'y,

Cash to H. E. Hem

Balance due Treas

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A
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H. Hooker, Treasurer, in Account with Pearl River Association.

ASSOCIATIONAL FUND.

Dr.

To am't received at Association, 1869,	\$146 75	
To balance on hand, as per last report,	92 55	
		\$239 20

Amount of Missionary Fund	\$2 25	
Am't rec'd from Silver Creek Lawrence Co.,	2 10	
Amount received from A. Goss	6 00	
		\$ 10 25

CASH PAID OUT.

Cr.

B. A. Crawford, Messenger	\$ 15 00	
E. F. Crawford, "	10 50	
W. H. Balley, "	15 00	
E. Duglass, "	7 50	
Z. Doddrell, "	7 50	
Thomas Price, "	7 50	
H. Hathorn, Clerk	35 00	
F. T. Cooper, Printing Minutes	110 00	
A. Goss, Messenger	6 00	
		\$220 00

To bal. in Treas'y, associational purposes	25 60	
		\$ 25 90

Cash to H. E. Hempstead, Missionary	16 31	
		\$ 16 31

Balance due Treasurer		\$ 6 06
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The Auditing Committee received of the churches one hundred and thirty-five dollars for associational purposes; also, that they have examined the Treasurer's account and find it correct and amply sustained by vouchers

A. S. HARPER, }
JAMES MIKELL, } Committee

BEAUREGARD HERALD PRINT,

OCTOBER, 14th.

1872.

STATISTICAL SUMMARY OF THE PEARL RIVER BAPTIST ASSOCIATION FOR YEAR 1870.

COUNTIES	DELEGATES NAMES
LAWRENCE	Wm. M. Price.
MARION	J H Pope, John Applewhite
LAWRENCE	N Robertson, J Mitchell, H Hooker, G Harding
BALAH	J F Armstrong, G W Farmer
LINCOLN	E L Reeves
LAWRENCE	S C Dale, M Stringer
MARION	A Gross, B M Bankston
Covington	N Barnes, A S Harper
Fair River	J M Johnston
LINCOLN	E Duglass & Teller
LAWRENCE	W N Cooper, E W Thornhill
MARION	J W Burkett, A Shepherd
Pike	T P Stoval, W Magee
LAWRENCE	S H Chandler, T J Martin
LINCOLN	C F Crawford, S O Simmons
Pike	W Fortinberry
Washington pa. La	W J Fortinberry, C B Davis
Pike	Wm Hathorn, E Powell
LINCOLN	Daniel Hall, J A Price
Harrison	Thomas Price, L Basson
Pike	J Simmons, E M Shilling, J G Leggett
LAWRENCE	M M Fortinberry, W J Leggett
LAWRENCE	Wm A Williams, Wm J Fortinberry
LAWRENCE	H White, W C Palmer
MARION	No letter nor delegates
MARION	J E Pouns, H Arl
Pike	W M Stevenson, F Prescott
LAWRENCE	J K Brumfield, J W Thomas
LINCOLN	H Davis, J J Santerfer
LAWRENCE	Levinson, H Alvey
LAWRENCE	Wm. M. Price.
MARION	J H Pope, John Applewhite
LAWRENCE	N Robertson, J Mitchell, H Hooker, G Harding
BALAH	J F Armstrong, G W Farmer
LINCOLN	E L Reeves
LAWRENCE	S C Dale, M Stringer
MARION	A Gross, B M Bankston
Covington	N Barnes, A S Harper
Fair River	J M Johnston
LINCOLN	E Duglass & Teller
LAWRENCE	W N Cooper, E W Thornhill
MARION	J W Burkett, A Shepherd
Pike	T P Stoval, W Magee
LAWRENCE	S H Chandler, T J Martin
LINCOLN	C F Crawford, S O Simmons
Pike	W Fortinberry
Washington pa. La	W J Fortinberry, C B Davis
Pike	Wm Hathorn, E Powell
LINCOLN	Daniel Hall, J A Price
Harrison	Thomas Price, L Basson
Pike	J Simmons, E M Shilling, J G Leggett
LAWRENCE	M M Fortinberry, W J Leggett
LAWRENCE	Wm A Williams, Wm J Fortinberry
LAWRENCE	H White, W C Palmer
MARION	No letter nor delegates
MARION	J E Pouns, H Arl
Pike	W M Stevenson, F Prescott
LAWRENCE	J K Brumfield, J W Thomas
LINCOLN	H Davis, J J Santerfer
LAWRENCE	Levinson, H Alvey

Sanctuary	411	15	4	100	0	00
H. White, W. C. Palmer	20	15	3	100	40	4 00
No letter nor delegates				22	20	5 00
J. E. Pouns, H. Ayl				47	30	3 00
W. M. Stevenson, E. Prescott				60	30	5 00
J. K. Brumfield, J. W. Thomas				90	35	6 00
A. Davis, J. S. Parker				25	20	2 00
A. D. Chittenden, A. W.				25	20	2 00

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State Lane	Marion
Salem	Pike
Stuyvesant	Pike
Union Hall	Lincoln
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BEAUREGARD HERALD PRINT,

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MINUTES

OF THE

FIFTY-SECOND ANNUAL MEETING

OF THE

Pearl River Baptist Association,

HELD WITH

NEW ZION CHURCH,

PIKE COUNTY, MISS.

September 9th and 11th 1871.

Summit Times Book and Job Office.

1871.

BEAUREGARD HERALD PRINT,

OCTOBER, 14th.

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MINUTES
OF THE
PEARL RIVER BAPTIST ASSOCIATION.

SATURDAY, September 9, 1871.

The Pearl River Baptist Association met, pursuant to appointment, with New Zion Church, Pike county, Mississippi.

The Introductory Sermon was preached by Elder J. E. Pouns from the III Chapter of Hebrews and last clause of the first verse, "CHRIST JESUS."

After a short intermission the Association was called to order by the Moderator, N. Robertson, by singing a hymn of praise; Prayer by Elder A. Goss.

Elder J. L. Chandler and B. M. Bankston were sent to preach at the stand.

Brethren A. S. Harper and R. Powell were appointed on finance to assist the Treasurer in receiving the contributions from the Churches and Financial Committee.

Elders J. E. Pouns and James Newman were appointed reading clerks, by whom the letters from the Churches were read.

The names of the delegates were enrolled and statistics recorded.

The Association then proceeded to the election of officers. Brethren W. J. Armstrong and Josiah Boon, acting tellers, which resulted in the re-election of N. Robertson, Moderator, A. Goss, Clerk, and H. Hooker, Treasurer.

BEAUREGARD HERALD PRINT,

OCTOBER, 14th.

1872.

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Brother Ministers present were invited to a seat with us; when Elder S. S. Relyea was named and invited. Brother M. T. Martin, from the Mississippi College, was also invited to a seat with us.

Called for correspondence from Sister Associations, when the following were presented:

From Hobolochitta Association, a letter and package of minutes by the hands of Elders W. H. Adams and H. G. Stovall.

From Boguechitto Association, a letter and package of minutes from the hands of Brethren Wm. Fortenberry and John Simmons.

A correspondence was received by the hand of Elder S. S. Relyea from the Missionary Board of the Eastern Louisiana Baptist Association, and the Executive Board of the Mississippi River Baptist Association, and the Executive Board of the Mississippi Baptist Association: And the following brethren were appointed a committee to report on the claims of the above—James Newman, J. E. Pouns, W. H. Bailey, N. Robertson and A. Goss.

Correspondence arranged as follows:

Brother James Newman to write to the Mississippi Baptist Association; and James Newman and J. M. Ritchey, Messengers.

Brother J. E. Pouns to write to Ebenezer; and A. Goss and B. M. Bankston, Messengers.

Brother A. S. Harper to write to Hobolochitta Association, W. J. Fortenberry, Messenger.

Brother J. L. Chandler to write to the Boguechitto Association; and James Newman, W. H. Bailey and J. L. Chandler, Messengers.

Brother M. M. Fortenberry to write to the Strong River Association; and Joel Bullock and G. W. Farmer, Messengers.

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Brother J. Boon to write to the Eastern Louisiana Association, and A. Goss, Messenger.

Brother W. J. Armstrong to write to the Union Association, Jas. Newman and J. W. Farmer, Messengers.

Brethren W. J. Fortenberry, H. Hooker, L. N. Russell, G. W. Farmer and S. C. Dale were appointed preaching committee.

Preaching committee reported for Lord's Day—W. H. Adams to open service by praise and prayer, and N. Robertson and S. S. Relyea in the order of their names, and W. G. Stovall to close.

On motion adjourned to meet again on Monday, nine o'clock A. M. Prayer by Elder S. S. Relyea.

MONDAY, September 11, 1871.

The Association met pursuant to adjournment, when a hymn of praise was sung, and prayer by Jas. Nelson.

Brother J. Nelson, Messenger from the Baptist State Convention, was invited to a seat with us. He is her agent for Ministerial Education.

Brethren J. E. Pouns, J. L. Chandler and W. H. Bailey were appointed a committee on Ministerial Education.

A letter and package of minutes was received from Strong River Association.

The corresponding letters were read and approved.

The Association proceeded to the selection of a place for the next meeting of the Association, which resulted in the choice of Society Hill Church, Lawrence county, Mississippi.

Elder J. L. Chandler is to preach the next introductory sermon, and James Newman his alternate.

BEAUREGARD HERALD PRINT,

OCTOBER, 14th.

1872.

The clerk is appointed to superintend the printing and distribution of the minutes, and is allowed twenty-five dollars for his services.

Brethren J. E. Pouns, J. L. Chandler and J. M. Ritchey were appointed a committee on Queries.

Reports of the Treasurer and Financial Committee submitted. [See appendix A.]

Report of committee appointed to report on the communications, received through Brother Relyea, from the Missionary Boards of the Mississippi River and the Eastern Louisiana Associations asking our cooperation with them in the great work of Missions—
Beg leave to report, That we would recommend the Association to appoint a delegation to meet with said convention to consult with them and report at our next annual meeting of this body.

J. NEWMAN, Chairman.

The place of the meeting of the said convention to be at Summit, Mississippi, and time of meeting, Friday before the fifth Lord's Day in October, 1871.

And the following brethren were appointed by the Association to attend the Convention at Summit: A. Goss, J. E. Pouns, W. H. Bailey, J. L. Chandler, N. Robertson, J. Newman, B. M. Bankston, W. Fortenberry, W. H. Ard and J. M. Ritchey.

COMMITTEE ON MINISTERIAL EDUCATION.

Your Committee on Ministerial Education beg leave to report, That the time has fully come when Baptists owe it to their God, their denomination, their children and the world to educate their ministers. False teachers, like the locusts of Egypt, are darkening our land. The advance guard of these devouring multitudes are led on by ripe scholars, subtle logicians, men who

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with the utmost ease read the original Greek and Hebrew, and with almost equal ease pervert its sacred precepts and example, teaching for doctrine the commandments of men. These false teachers must be met by scholars equally ripe, or truth must suffer in the hands of its friends. Therefore, be it

Resolved, That the Pastors and Churches of the Pearl River Association be hereby requested earnestly to pray the Lord of the harvest to send forth laborers into His harvest and that we make diligent inquiry in our midst for the Lord's called.

Resolved, That if God should call from our midst uneducated men we urge upon them the necessity of acquiring a good education and recommend Mississippi College, our Baptist State Institution, located at Clinton, Mississippi, as a suitable place for the attainment of this end.

Resolved, That we heartily welcome to labor in our midst, as Providence may direct, our esteemed brother, Elder Jas. Nelson, corresponding secretary of the Ministerial Educational Board of the Mississippi Baptist State Convention, and that we advise our young brethren who desire an education to correspond with him at Clinton, Mississippi.

J. E. POENS, Chairman Committee.

Resolved, That Brother N. Robertson furnish the Association at her next meeting with an essay on Ministerial Support.

Whereas, We feel that is of the utmost importance that the financial embarrassment under which the Mississippi College is now resting be removed, that she may be placed under the control of the Baptist State Convention. Therefore be it

Resolved, That this Association heartily advise and approve of the efforts now being made by brother M. T. Martin in our Association for the collection of funds for the liquidation of the debt against our college

BEAUREGARD HERALD PRINT,

OCTOBER, 14th.

1872.

That we recommend that our Churches give Bro. Martin and his work a favorable consideration. And that we recommend that each Minister of this Association become a voluntary agent to assist Brother Martin in his work.

Resolved, That we regard Mississippi College as one of the most effectual means under God in our hands for the accomplishment of good: and that we recommend that this Association aid in building up this institution.

Resolved, That the committee on preaching shall hereafter appoint the Minister to preach the introductory sermon and his Alternate for the next association.

Resolved, That this Association recommend Saturday before the fifth Lord's day in October, 1871, to be observed as a day of fasting and prayer by the members and churches of this Association in order that we may more effectually beseech the Lord to grant to us a revival in our midst, a general outpouring of His spirit for the raising up of new gifts among our people, and for a more abiding manifestation of the Holy Spirit.

Resolved, That this Association has heard with sincere regret of the death of our beloved brother, Zachariah Reeves, of the Mississippi Association, and we sympathise most deeply with his afflicted brethren in the sad but not unnatural calamity that has befallen them. Yet we know that our loss is his immortal gain.

Whereas, There seems to be a state of lethargy among the churches, therefore

Resolved, That the Association request Brother James Newman to visit each Church in the Association and preach a sermon on the duty of Christians in supporting the cause.

QUERY FROM PROVIDENCE CHURCH.

1. What course should a Church pursue when an excluded member from some other church presents

himself. the evidence in favor?

2. What he allowed the same?

3. Has testimony in good?

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himself for membership, he having been excluded on the evidence of one witness against him and three in his favor?

2. When a charge is preferred against a member is he allowed his testimony on his trial and is it valued the same as on some other member's trial?

3. Has a church the right to prefer one member's testimony in preference to another, each member being in good standing?

ANSWER—We your committee beg leave to report, The first inquiry has been answered by the Association heretofore in our judgment as we believe that each Church is her own sovereign.

2d. We believe that the evidence of every member in the church in standing is equal.

3d. We believe the testimony of the accused is valid in such cases.

2D QUERY.

If a member draws his letter and holds that letter three or four years, and is reported to the Church for lying and other gross unchristian acts, and refuses to attend trial, but goes off some thirty or forty miles, says he has put his letter in another Church, what should be done with such a member?

ANSWER. We believe such member should be excluded.

There was a resolution adopted by the Association on the death of Zachariah Daughdrill, but it was lost by some means. [Clerk.]

Brother Z. Daughdrill was born in Green county, Miss., in the year 1820; joined the Baptist Church at Red Creek, Harrison county, 1852; moved his membership to Sand Hill, there he was ordained a Deacon. And it being early discover that he was impressed with a call to the Ministry, he was licensed to preach at Sand Hill Church, May 10, 1860, and was set apart by the hands of Wm. Fortenberry and Thomas Price. He labored faithfully ten years in the cause of his master. He was called home February, 1870. He left a beloved family, his brethren and many friends to mourn their loss.

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OCTOBER, 14th.

1872.

TREASURER'S REPORT.

H. Hooker, Treasurer, in Account With Pearl River Association.

ASSOCIATIONAL FUND.

To amount received at Association 1870, \$155 00
To balance on hand, as per last report, 25 60
In uncurrent funds, 3 25

DR.

\$183 85

CASH PAID OUT.

CR.

E. Douglass, Messenger.....\$ 18 00
J. E. Pouns, ".....16 50
C. F. Crawford, ".....12 00
W. J. Fortenberry, Messenger.....7 50
A. Goss, Messenger.....6 00
A. Goss, Clerk.....33 00
F. T. Cooper, Printing Minutes.....77 00
W. H. Bailey.....7 50

\$179 50

Balance due Treasurer,

22 15

Amount received from the Churches at this Association 1871,

97 35

We the Financial and Auditing Committee certify
that we have examined the Treasurer's Report and find
it sustained by valid vouchers.

A. S. HARPER, } Committee.
R. POWELL, }

September 11th, 1871.

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BEAUREGARD HERALD PRINT,

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TREASURER'S REPORT.

H. Hooker, Treasurer, in Account With Pearl River Association.

ASSOCIATIONAL FUND.

DE.

To amount received at Association 1870, \$155 00
 To balance on hand, as per last report, 23 60
 In uncurrent funds, 3 25

\$181 85

CASH PAID OUT.

CR.

E. Douglass, Messenger.....\$ 18 00
 J. E. Pouns, ".....16 50
 C. E. Crawford, ".....12 00
 W. J. Fortenberry, Messenger.....7 50
 A. Goss, Messenger,.....6 00
 A. Goss, Clerk,.....35 00
 F. T. Cooper, Printing Minutes,.....77 00
 W. H. Bailey,.....7 50

\$179 50

Balance due Treasurer, 22 15

Amount received from the Churches at this Association 1871, 97 25

We the Financial and Auditing Committee certify
 that we have examined the Treasurer's Report and find
 it sustained by valid vouchers.

A. S. HARPER, } Committee.
 R. POWELL, }

September 11th, 1871.

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MINUTES

OF THE

FIFTY-THIRD ANNUAL MEETING

OF THE

PEARL RIVER BAPTIST ASSOCIATION,

CONVENED AT

SOCIETY HILL CHURCH,

LAWRENCE COUNTY, MISSISSIPPI.

SEPTEMBER 9TH, 1872.

*Annex Robinson 40
S. R. years in an Assn*

BEAUREGARD-HERALD PRINT,

OCTOBER, 14th.

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MINUTES, &c.

SATURDAY, SEPT. 7, 1872.

The Pearl River Baptist Association met this day, pursuant to adjournment, at Society Hill, Lawrence county, Mississippi.

The Introductory Sermon was preached by Brother J. L. Chandler, from Mark I: 15. "The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel."

After a short intermission, the delegates assembled in the house—a hymn was sung and prayer was offered by Brother J. E. Pouns.

The Association was then called to order by Brother N. Robertson, the former Moderator.

The letters from the Churches were read by Brothers J. E. Pouns and W. J. Armstrong.

Brothers N. Barnes and J. J. Thornhill were requested to assist the Treasurer in receiving the contributions from the Churches.

Brother N. Robertson was chosen Moderator—W. J. Armstrong, Clerk, and H. Hooker, Treasurer.

Visiting Ministers were invited to seats in the Association.

The following newly constituted Churches presented petitions by their respective delegates, for admission into this Association, viz:—Columbia, Marion county; New Hope, Marion county, and White Sand, Lawrence county.

The Association being satisfied as to their faith and order, said churches were received as members of this Association.

Bros. N. S. Buckley, Simeon Ross, W. H. Ard, N. Barnes, and H. Hooker, were appointed a Committee on Preaching.

An invitation correspondence was received from Sister Associations as follows: From the Bogue Chitto, a Letter and package of Minutes by their Messengers, Bros. B. A. Crawford and W. J. Fortinberry.

From the Hobolachitto, a Letter and Minutes, by Bros. Thomas Price and W. H. Varnadore.

From the Ebenezer, a package of Minutes by their Messengers, W. N. Cooper and J. L. Warren. Their letter failed.

The Messengers were received and requested to take seats in the Association.

Correspondence with sister Associations was arranged as follows:—
 Brother Pouns was appointed to write to the Eastern Louisiana; R. R. Turnage and J. E. Pouns, Messengers. M. M. Fortinberry to write to the Ebenezer: B. N. Bankston and J. J. Goss, Messengers. J. J. Thornhill to write to the Hobolachitto; W. N. Cooper and J. A. Sandifer, Messengers. J. L. Chandler to write to the Strong River: G. W. Farmer, Messenger. A. Goss to write to the Bogue Chitto: J. L. Chandler and J. E. Pouns, Messengers.

Brother Robertson having been requested by this Association, at her last session, to address the body on the subject of Ministerial Support, the hour of 10 o'clock A. M., on Monday next, was appointed for that service.

Agreed to hold the next session of this Association with the Church at Little Bahala, on the usual time.

The Committee on Preaching reported that they had appointed Bro. B. M. Bankston to open the services on to-morrow, and Bro. Thomas Price to preach in the forenoon—Bro. B. A. Crawford to preach in the afternoon, and Bro. Pouns to close.

Adjourned to meet on Monday at nine o'clock, A. M.
 Prayer by Bro. Price.

SUNDAY.

The services of the day were conducted according to the arrangement of the Committee, and were such as to justify the hope that our labors were not in vain.

MONDAY, SEPT. 9th, 9 o'clock, A. M.

Association met pursuant to adjournment.

Bro. W. H. Bailey led in prayer.

The minutes of Saturday read.

The hour having arrived, Bro. Robertson addressed the Association on the subject of Ministerial Support.

The Committee on Preaching nominated Bro. A. Goss to preach the

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introductory at our next session, and N. Robertson his alternate. The nomination was approved. Bro. F. M. Meax was appointed to preach at the stand this morning, and Bro. Turnage to close the services.

Leave of absence was granted Bro. Bankston, Bro. N. Robertson was requested to superintend the publication of our Minutes. *Ordered* he receive fifty dollars for his services.

Resolved, That the *Address* on Ministerial Support, delivered this morning, be published with our minutes.

On petition, letters of dismission were granted to the Churches of Fair River, Union, Shiloh and Union Hall. Bro. E. Douglass is hereby authorized to write said letters in the name of this Association.

The Committee on Finance presented their report, which was received. Whereupon the Treasurer's report was read and accepted.

The Association appointed a Missionary Board, consisting of five members; three of which may constitute a quorum. The following brethren were appointed, viz: N. Robertson, H. Hooker, James Mickell, F. M. Polk and W. J. Armstrong.

Resolved, That any ordained Minister of this Association, being present at a meeting of the Board, shall be a member thereof.

The Minutes were read and approved.

The business of the Association was transacted with the utmost harmony and good feeling, and being completed the Association adjourned to meet with the Church at Little Bahala, Lincoln county, on Saturday before the second Sunday in September, 1873.

Bro. B. A. Crawford led in prayer.

N. ROBERTSON, Moderator.

W. J. ARMSTRONG, Clerk.

TREASURER'S REPORT.

H. HOOKER, TREASURER:

In amount with Pearl River Association:

D R.

To amount received last Association,.....	\$ 98 35
Public Collection,.....	18 00
Missionary Fund,.....	1 25
Per M. T. Martin,.....	1 00
Amount returned by E. Douglas,.....	18 00
Amount received,.....	<u>\$136 60</u>

C R.

By deficit,.....	\$22 15
Paid F. T. Cooper for printing,.....	50 00
A. Goss,.....	25 00
Amount paid out,.....	<u>\$ 97 15</u>
Balance in fund,.....	\$ 39 45

H. HOOKER, Treasurer.

SEPTEMBER 19th, 1872.

We, your Auditing Committee, have examined the Treasurer's Report, and find it amply sustained by the proper vouchers.

N. BARNES,

J. J. THORNHILL.

TABLE OF CHURCHES, ETC.

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TABLE OF CHURCHES, ETC.

CHURCHES.	COUNTIES.	Post Offices.	DELEGATES.	Baptized,.....	Rec'd by Letter,....	Restored,.....	Dismissed,.....	Excluded,.....	Deceased,.....	Total,.....	Copies of Minutes	Contributions,.....							
Antioch,.....	Lawrence,	Brookhaven,	Joel Bulloch,	12	5	3	6	1	1	52	25	\$ 3 30							
Antioch,.....	Marion,...	Columbia,...	R. R. TURNAGE, J. A. <i>Sanitfer</i> ,	1	2	1	16	1	1	42	20	2 50							
Bethany,.....	Lawrence,	Whitesand, ..	N. ROBERTSON, B. M. BANKSTON, H. Hooker, Jas. Mikel,	8	11	2	12	1	1	202	50	10 00							
Bethel,.....	Lawrence,	Monticello, ..	W. C. Maxwell, J. J. Thornhill,	3	1	1	8	1	1	42	20	3 00							
Crooked Creek,	Lawrence,	Silver Creek,	S. C. Dale, W. C. Dale,	3	1	1	16	1	2	86	12	3 00							
Cedar Grove, ..	Marion, ..	Columbia, ..	J. J. Goss, J. W. Fortinberry,	5	7	2	8	1	2	40	30	4 00							
Columbia,.....	Marion, ..	Columbia, ..	A. Goss, J. N. Brakefield,	2	1	1	2	1	2	75	30	1 00							
Ebenezer,.....	Covington	Columbia, ..	N. Barnes, W. N. Cooper,	2	1	1	2	1	2	52	20	4 50							
Fair River,.....	Lincoln, ..	Brookhaven,	W. H. BAILEY, J. M. Johnson,	1	2	1	5	1	2	54	35	5 00							
Graves's Creek,	Marion, ..	Columbia, ..	J. D. Norris, E. Watts,	3	6	1	15	3	1	121	35	4 50							
Hepzibah,.....	Lawrence,	Monticello, ..	J. W. Burkitt, A. A. Sheppard,	20	7	1	7	1	2	82	40	5 00							
Magge's Creek,	Pike,.....	China Grove,	J. L. Chandler, J. T. Boon,	5	5	1	13	2	1	66	20	5 00							
Providence,.....	Pike,.....	Sunseat,.....	(No Delegation),	2	12	2	9	4	2	71	25	5 45							
Pleasant Hill, ..	Lincoln, ..	Bogue Chitto,	W. S. Barnum, J. M. Richie,	2	10	2	20	1	1	82	30	5 00							
Silver Creek, ..	Lawrence,	Monticello, ..	W. J. Armstrong, M. M. Fortinberry,	14	12	3	10	1	1	30	15	4 00							
Society Hill, ..	Lawrence,	Columbia, ..	W. J. Fortinberry, N. S. Buckley,	22	9	2	7	2	1	42	15	3 00							
Shiloh,.....	Lawrence,	Columbia, ..	E. DOUGLASS, J. White,	10	25	2	9	4	2	71	25	5 00							
State Line,.....	Marion, ..	Columbia, ..	J. E. POUSS, W. H. Ard,	2	12	2	9	4	2	71	25	5 45							
Saron,.....	Lincoln, ..	Brookhaven,	B. Magee,	14	12	3	10	1	1	30	15	4 00							
Union,.....	Lincoln, ..	Brookhaven,	A. B. McGuffy,	3	10	1	1	1	1	38	15	3 00							
Union Hall,.....	Lincoln, ..	Brookhaven,	J. M. May, S. H. Allen,	22	9	2	7	2	1	42	15	3 00							
New Hope,.....	Marion, ..	Columbia, ..	J. B. Pouns, G. H. Turnage,	10	25	2	9	4	2	71	25	5 00							
Whitesand,.....	Lawrence,	Whitesand, ..	J. R. Polk,	10	25	2	9	4	2	71	25	5 00							
Little Bahala,...			Geo. Farmer, Simeon Ross,	22	9	2	7	2	1	124	40	7 00							
Total,.....												134	93	25	223	22	20	1006	\$109 25

AN ADDRESS

Delivered before the Pearl River Baptist Association, by their Request, September 9th, 1872.

MY DEAR BRETHREN: There was a motive inducing me to accept the service assigned to me, which I confined within my own bosom: I was too timid to utter it; but now I am commanded to speak—I am not at liberty to be silent. Those who know my history as a minister of the gospel, do not need to be informed that the subject of the present address is one upon which I have been comparatively silent during the whole course of my ministry. But notwithstanding my silence, there is one aspect of the subject which, for years past, has occasioned me sincere sorrow. I have contemplated the facts of the case in a light which I have reason to fear has been overlooked by too many of my brethren. I allude to the dishonor that the Church of Christ sustains, by the continued agitation of a subject pertaining to pecuniary matters. We should ever keep in mind, that the Church is the glory of Christ upon the earth. If not, where do we find His glory in this world? (If the Church is in disgrace, the name of Christ is dishonored. It is *this*—not because the preachers suffer wrong, not because the Churches commit wrong, though both may be true—but it is *this* dishonor, this reproach upon the name of Christ, that has been a source of grief to me. But I have said nothing—being afraid of injuring the reputation, or wounding the feelings of my brethren in the ministry, on the one hand, or, on the other, giving offense to the children of God, I have borne my burden in silence. But now you have called upon me to speak, and I beg you to hear and consider what I say.)

Is not the Lord Jesus committed to us, at His Church, the guardianship of His honor in this world? What a responsible trust is this! And what a high honor has he thus conferred upon us, in that He has entrusted to us the maintenance and defense of the glory of His great name! But we do not feel the obligation thus devolved upon us; nor do we appreciate the honor thus bestowed upon us. He has said, "Him that honoreth me, I will honor." And again "I do honor my Father, and ye do dishonor me." Are not these reprehensions applicable to us? The presumptuous Jews fancied themselves so much the favorites of heaven, that they rested in a false security; and who will dare to affirm that the Lord will not take the vineyard from us and give it to a people that will bring forth the fruits in due season? Unfaithful to the obligation, and thankless for the honor, we go on forwardly, as if we were independent of His authority, and above any honors that He can bestow.

Brethren, I speak in the fullness of my heart, and desire that my words may find place in your hearts. The Church of Christ is under a shadow—her glory is under a cloud; and is it not time that we, the whole Church, should make an earnest effort to emerge from this state of obscurity? For whose curse is this tempest upon us? Let every one be prepared to say: "For I know that it is for my sake that this great tempest is upon you." If the lot falls upon me; cast me overboard, and let not the whole crew perish for my sin. But let us not despair until we do all that can be done. The prodigal would not famish in a foreign land without making one effort—the effort was successful; and may the Lord prosper ours.

It is now just forty years since my name was first enrolled in the list of delegates in this Association. The Lord has kept me alive through all these days. And *this day* I am called upon to perform the most unpleasant service

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that I have ever rendered to your body. It may appear strange to you, but the temptations to unfaithfulness have been almost irresistible. On the one hand, I have been pressed out of measure, by the fear of offending my brethren, and the desire to please them; while on the other hand, the scepter of my God has been stretched over my heart. You expect me to be *faithful*, and I entreat you to be *charitable*. I must risk the consequences, and faithful; but to cut myself off from the love and cordial fellowship of my brethren would be more bitter than death. To be an offcast from the affections and confidence of the Lord's children, would make this world a dark wilderness to me; and yet it would not be so bad as to dole out my days under the inflictions of a guilty conscience.

But it is time to approach the task assigned to the present hour. From the beginning of the present century (and I know not how long before) there has been a perpetual din about the churches neglecting their pastors. I speak of the fact—it is a notorious fact, known by all, and will not be denied by any. Whether the churches are culpable or not, we all know it to be a fact, that they stand accused before the world of this sin. That it is the duty of the churches to support the gospel, needs no proof to an impartial reader of the New Testament. But the bleeding grief is this: If the Church of Christ is in disgrace, He is in disgrace. The reproaches of those that reproach the church, fall on *Him*. "For the hurt of the daughter of my people, am I hurt." If the Church of Christ is in dishonor, His name is dishonored. Were it not for His sake I would not speak my thoughts in your ears to-day. For many years I have grieved in silence for the shame that the cause of Christ and His Church suffers on this account. I am not speaking for my own sake, neither for the sake of my brethren in the ministry; but I am pleading the cause of our blessed Master. Were it not for His honor, I would let him speak who would be willing to speak, but I would be silent. And now, brethren, if any of us have heretofore been remiss, and have neglected our duty, let us—for the honor of our King, for the honor of His Church; and for the peace and prosperity of our common Zion, let us come up to the full measure of our duty, and no longer disgrace that holy vocation whereby we are called.

Let us not refuse to meet facts which we cannot deny. We all know that throughout our country the churches are suffering reproach. They are accused of being ungrateful to their preachers—regardless of their welfare, and almost totally indifferent about the comfort and support of their families. So the church gets the benefit of the pastor's labors, she cares nothing for him and his family. The churches stand charged before the tribunal of public sentiment in the face of the world, with the most palpable injustice and dishonesty, in that they secure the preacher's services, and then refuse to make compensation. What a scandalous imputation is this for a christian to lie under? Every where, by friends and foes, they are branded with *covetousness*. Insomuch that it has been said, that "covetousness is the sin of the church." A more degrading imputation could hardly be applied to the very lowest order of men in the community. The term always implies *meanness*. There is scarcely a worldly man in our country who would not be offended at the accusation, and resent with indignation. And yet, ingratitude, injustice and sordid selfishness are sins laid at the doors of our churches. How long, my brethren, shall the name of Christ bear this burden of dishonor? Is this the religion of Him who, though He was rich, became poor for our sake? Does it not look more like the religion of Judas than the religion of Jesus?

But again: The Deacons are officers of the church, chosen on the ground of their possessing special qualifications for the work assigned them. To them we commit the secular interests of the church. As stewards, it is required of them that they be found faithful. Their office and their position in the church devolve upon them a double responsibility. They are regarded by all as pillars upholding the honor of the church. If dishonor attaches to them, in their official relation to the church, it necessarily dishonors the church herself. And now, what are the facts in relation to the Deacons? They are constantly accused of negligence and inattention to their appropriate duties. It is said: "If the Deacons would be more faithful, more active and more diligent in the discharge of their duties, there would be less

ground of complaint. It is, in a great measure, their fault that so little is done." Even their brethren sometimes accuse them of being ignorant of the duties of their office, and of making no effort to inform themselves. And perhaps occasionally—though I think not often—suspect them of appropriating the funds of the church to their own use. Let me ask—is it no dishonor to our blessed Lord to have such things said of His servants; even those who are accounted the best among the good?

And further: What is said of the churches as churches—acting as organized bodies of christians? Why, they are said to be incompetent to the management of their own affairs. Now I say that the system of church polity taught in the New Testament, is the simplest form of government that exists upon the earth; and yet, it is said that they put members into the Deaconship who are wholly unqualified for the duties of their station, and still retain them in their places, when their incapacity has been made clearly manifest. The church connives at the error and uses no means to remove the stigma. This is not all—neither is it the worst.

Forever since my earliest recollection, our churches have been reproached for sending out men into the ministry who possess no qualifications for the work, and who dishonor their calling. I allude to this fact here, because, as we shall see, it has an intimate connection with the subject before us. If this charge against our churches is slanderous, who is there among us who is not a partaker of the guilt? If the charge is groundless, and made by our enemies only, we might well bear it as persecution for Christ's sake; but it is mostly the brethren that say these things, and the fact that it has been prevalent for many years, shows too plainly that there is occasion. But whether it rests on truth or falsehood, the church lies under the reproach, and the name of Christ bears the scandal.

There is yet another aspect in which it is necessary that we should consider this part of our subject. There is an outcry against the preachers: they are stigmatized as being covetous—preaching for money—having an inordinate greed of filthy lucre—seeking the things of this world, and perpetually complaining of the neglect and parsimony of the churches. This is a grievous dishonor to the name of Christ. If the ministry is brought into disrepute the temple of God is polluted, and His dwelling place on earth becomes an object of contempt. Whether these allegations are true or false, the cause of Christ sustains unspeakable dishonor. I cannot dwell on this theme.

In view of this deplorable state of things in our beloved Zion, I cannot but grieve for the shame of my people; and it is this consideration which has impelled me to forego my own choice and attempt the present duty, and I feel like, in doing so, that I hazard interests that are dearer to me than my right hand; but I throw myself at your feet, and if you kill me, I will die as a martyr, and not as a suicide.

When the request was made at your last session, I suppose it was expected that I would confine my remarks to the duty of churches to their ministers, and it was with that understanding that I accepted your request; but when I came to examine the subject, I found that every department of the church was more or less affected with this evil disease. It therefore seemed to be a necessity, that I should take a more extensive view of the subject; for if we desire an effectual remedy, the plaster should, if possible, cover the whole sore. If a reformation is practicable, let every one lay hold with both hands earnestly, and never desist or relax our exertions till we have rectified our errors, and relieved the cause of our holy profession from the stain of dishonor which now mars our peace, hinders prosperity and diminishes brotherly love. I will offer some suggestions on the subject, and in the first place will address myself to my brethren in the ministry.

My dear brethren, I know how to sympathise with you—I know your trials—I know you have to crouch down between two burdens, and it is far from my heart to add a feather to the weight of what you have to sustain day and night. What you feel, I feel; but no one knows, or can know our troubles but ourselves; and whatever I may say that has the appearance of censure or reproof, I take a full share of it to myself. I do not claim to be better than the meanest of you; no, for the Lord knows what an unworthy, unfaithful and disobedient servant I have always been. And before I proceed,

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I ask you to remember one thing—it is this: In these remarks I utterly disclaim any personal allusion to any minister present.

In the first place, I want it engraved upon our hearts, that our primary obligation is to God. Whatever obligations we may be under to the churches, or to the brethren or others, they are all secondary and subordinate. Our first and paramount obligation is to God, for to Him we are accountable.

If this prevailing sin and these loud complaints, so detrimental to the peace and prosperity of our beloved Zion, and so injurious to the name of Zion's King, are in any respect, or in any degree attributable to the ministers themselves, let us, my dear brethren, hasten to rectify the errors that are among us, and if possible, remove all pretext for negligence on the part of our brethren.

We may have occasion to say, the more we love them, the less are we loved. So our Saviour might have said; and so Paul did say. Paul in his *apostleship* is not an example for us; but his example as a *preacher of the gospel* is well worthy of our observance, and should be followed by us as far as circumstances will justify.

There is a fundamental principle of moral justice; there is a law of human nature, which operates in this matter. If you employ a mechanic, and he does his work unfaithfully, and not as he should do it, you are dissatisfied and do not pay him cheerfully. If you send your grain to a mill and do not receive from the miller that treatment to which you are justly entitled, you withdraw your custom; or if you employ a teacher for your children, and find that his method of teaching is not good, or his rules of discipline are injurious or ineffectual, you may pay him according to contract, because you may be compelled to do it; but if it was optional with you, it is possible you might pay him as much as you thought to be just, and no more. And in like manner, if a church engages the services of a minister, and his preaching is not edifying, if there is no instruction, if the members cannot learn anything, and get an increase of knowledge in the word of God, it should not be thought strange if they should feel, and even manifest some indifference about their obligation to him. Every minister should, therefore, use his best endeavors to improve his knowledge in the word of God. Let him read and study, and if he cannot learn, it is certain that he cannot teach. A minister who cannot expound and defend the fundamental doctrines of the gospel, may be useful in a church by exhortation and otherwise. His devotional exercises may be profitable, but the principal work of a minister is to *teach*; to feed the flock of God with "knowledge and understanding," that they may "grow in grace and in the knowledge of Jesus Christ our Lord." We, then, should labor to be thoroughly furnished unto every good work. For if we can give but little, we should expect to receive but little.

If there is anything in a minister that impairs the confidence that his congregation ought to have in him: If there is anything in his character as a man or a minister which forbids the community to respect him in his calling, he will not be very useful or very acceptable, nor will his brethren contribute very liberally to his necessities.

And again: During the whole period of my remembrance, there have been preachers among us accused of preaching false doctrines. Such preachers are not the servants of Christ. And if a preacher is conscious that he teaches doctrines at variance with the professed doctrines of our church, he is not entitled to any compensation for his labors. This may have induced neglect on the part of the churches, and thus contributed to increase the evil complained of. If a preacher is aware that his instructions are inconsistent with the faith of the churches, he is not an honest man if he continues in the ministry. Should the churches reward him for defiling the temple of God? Of others it has been said that "their preaching is worth nothing, and if they receive nothing, they get as much as they deserve." Now, here is a wrong on both sides; for, on the one hand, if a man's preaching is worth nothing, he ought to lay down the work; and on the other hand, if his preaching is worth nothing, he should not be retained in the ministry. And it is the prerogative of the church to judge, and also to depose from the ministry. Unprofitable preaching has probably done its share

towards bringing about the present indifference of the churches; and, without a change, may do a good share towards perpetuating the evil. "They that preach *the gospel* should live of the gospel." But if a man preaches nothing but the law, or a little lean morality, or the speculations of mere natural theology, he has no scriptural ground to claim a support from the churches. If he neglects the *gospel*, the churches may neglect him. It is right to preach the law; it is necessary to preach it in connection with the gospel, but let us always remember that the law can never save sinners. It can never show us the way of salvation. It is the gospel of Christ that is the power of God unto salvation." Neither do I condemn all speculative reasoning in preaching; but from the tendencies of the present age, there is reason to fear that by the one and the other, the plain life-giving gospel of salvation will be left too much out of sight, and will be thought too commonplace to please our pretenders to refinement. Let it be our aim, and our constant endeavor to preach "Jesus Christ and Him crucified." For the Lord holds the hearts of His children in His own hand, and if we glorify Him by preaching the gospel of His son, He will incline their hearts, for His sake, to hold up the hands of His faithful servants. Paul exhorted the brethren to esteem their ministers very highly in love, for their work's sake. And whatever has a tendency to diminish the love of our brethren towards us, will create a spirit of indifference for our comfort and welfare. Let us then beware of giving any just offense to the church of God. Some preachers are disposed to be over-bearing, self-willed, and must have everything their own way; this is very hurtful to the cause. Let us be gentle, patient, not pleasing ourselves, but doing all things for the edification of the church. I might add a great deal more on this topic, in a way of detail, but time forbids. But I will say—let the love of Christ constrain us to be faithful to Him, and the same love of Christ will constrain our brethren to fulfill their obligations to us.

I will now say a few words to my brethren in the deaconship. You are the servants of the churches, but your first obligation is to God; you are the servants of the Lord for the churches' sake. You are aware, I suppose, that the word Deacon signifies a *servant*; and in strictness, not a servant of the highest rank, but one of an inferior order; and this makes the office so much the more *honorable* in its relation to the church. For in the Kingdom of Christ, the more labor the more humiliation; the more self-denial there is attached to any station, the more honor, in the sight of God, accrues to him who fills it, if he is faithful to his trust. Your duty pertains to the secular affairs of the church; you are the custodians of the church's pecuniary interests, and it is incumbent upon you that you make yourselves well acquainted with the temporal concerns of your respective churches. You ought to understand not only what the church possesses, but also what the church needs; and you should be prepared at all times to give the church all necessary information in respect to her temporalities. But passing by such matters as have no immediate reference to the subject of this address, let me say, you are the mediums of communication between your church and her pastor. Whatever comes into your hands for the use of the pastor, should be reported to the church. The Deacon should also inform his self of the condition of the minister, and learn the necessities of his family, and duly inform his brethren, that the church may take appropriate action in the premises.

The churches, in congregation, are not before me to-day, but their delegates are present, and through them I must speak to their respective churches.

If the physician does not know the nature of his patient's disease, he cannot apply the proper remedy. And I believe that one of the main sources of the evil so much deplored by every considerate christian has not to this day been fully understood, and consequently the necessary remedy has not been applied. Many have complain that the churches attend to this duty in a manner too loose and irregular to accomplish the desired object; that there ought to be some system, some fixed arrangement by which the churches should govern themselves in executing this important part of their trust. These views, I have no doubt, are correct.

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In my attempt to show that the evil now under consideration is in some degree chargeable on the ministers. I have showed them no partiality or extenuation. Neither have I excused the Deacons; and I have something more to say to them presently.

I am now speaking to the churches—not to the individual members of the churches, but to the churches as *organized bodies*. I speak of such things as require the action of the church *as a church*; and which are not competent to the members in their individual capacity. It is here, my brethren, that I think we must seek for the *root* of the evil; and here the reformation must commence. If we can once remove the cause, the effects will cease by the laws of sequence. But we have all been charging to others too much of that blame which most justly belongs to the churches in their corporate capacity. We have been trying to lop the branches while the stock has been allowed to live, and send out its sprouts from year to year. And I tell you this day, that while this root of bitterness is still retained in the vineyard of the Lord, we shall all have to taste the bitter fruits it produces.

The fundamental principles of church government are taught with sufficient clearness in the New Testament; and the fact that there is no formulated code, or system of by-laws prescribed in detail, does not argue that it is not right and proper that we should adopt some consistent mode of applying those principles to the particular conditions of existing cases. In doing this we are to be guided by the dictates of common sense, and the acknowledged rules of human prudence. The opinion that Paul constituted churches on one plan, and Peter on a different plan, etc., is, as I believe, without the shadow of proof in the New Testament. It is derogatory to the Head of the church, and involves consequences of ruinous tendency.

I will now proceed to lay down a simple plan of proceedings which I think every church should adopt; and which, if adopted and judiciously observed will go a great way toward removing the evil complained of.

Suppose a church is destitute of a pastor, or likely to become so:

1. In the first place, she should, in church order, fix upon the minister whom she will call.

2. She should then determine in the fear of God, what compensation *her duty as a church*, requires her to make to her pastor, and should resolve to do it.

3. She should then inform the minister elect, and state to him specifically what services the church will expect of him, and also what compensation the church has resolved to make in return.

4. Now the minister is at liberty to decline; but if he accepts the call on the terms proposed, the parties understand each other. And the preacher is bound under a solemn obligation to his God to faithfully comply with his engagements—of course we except Providential interpositions—and the church, as a corporate body, is under obligations equally as sacred to make the stipulated remuneration.

The pastor is bound to the church *as an organized body*, and the church *as an organized body* is bound to him. It is the voluntary act of the church, *as a church*, and also the voluntary act of the minister, as the servant of the church's sake; and if either party fails, voluntarily, there is manifest fraud, and the Lord will see it, and judge righteously.

How simple, how plain and how practicable is this plan? And it precludes all ground of complaint or murmuring from both parties. If you practice on a different plan you open a door for a multitude of evils. But if it had no other advantages it would put to silence, in a great measure at least, this shameful outcry against churches and preachers, which so much deforms the beauty of christianity.

Having noticed the relation between the church and her pastor, let us now look at the relation between the church and her Deacons. The Deacon should receive the contributions of the members, which are made to the church for the use of the pastor; keep a fair account thereof and dispose of it as directed by the church. And further he should duly report to the church all his transactions in the premises. Upon this position I will offer a few remarks.

1. Let it be remembered that the Deacon is the steward of the church—not the servant of the pastor. Too many seem to look upon the Deacon as if he

were an agent of the parlor to collect donations. This notion is, in theory, absurd; but it differs but little from ordinary practice. The Deacon is an officer of the church, and not the deputy of the pastor. The pastor has no authority to call the Deacon to account for neglect of duty. No, not even for a misdemeanor, such as embezzlement or the like. Neither has he any right to do it. To his own master the Deacon must stand or fall. He is accountable to the church and to none else.

2. I have said that the Deacon should report to the church a full and fair account of all his transactions. I mean that it should be a written report, made out in the form of an account current; and, in strictness, this report should be recorded in the permanent church book.

3. In the whole range of universal law, there is not a plainer principle than that which requires every financial officer to render a complete account of all his transactions to that government for whom he officiates. The State requires it—the county police requires it—every corporation requires it, and this Association requires it; and every church ought to require it, for on what rational principle can a church be made an exception to a rule that is of universal application?

4. Unless such report is made, the church cannot know what she is doing. She may be wrongfully accused of neglecting the necessities of her pastor, and she has no way to repel the false charge. Also the Deacon may be impeached or suspected of applying the church's funds to his own use, and he can have no means of vindicating his innocence. The like has been, and may occur again.

5. According to our present practice, there are more, probably, than one-half the members of any church who do not know what the church is doing for the support of the gospel. This is a pity, if not a shame; for it is the duty of every member to know what the church is doing, and to see to it that she is keeping all things in proper order.

6. If the church resolves what she will do for her pastor, and informs him of the fact, which it is the duty of every church to do, she is sacredly bound to fulfill her engagements. She then knows what is before her; and if the Deacon informs the church that there is, or likely to be, a deficiency, she is then prepared to devise and adopt suitable measures to supply such deficiency.

7. I believe that when a brother is called to the deaconship it is his duty to serve the church, except he can show a good reason for refusing. But if a church will not permit him to make a full and public showing that he has faithfully performed the duties required of him, I could not blame him if he should refuse to take the office; for his reputation as a man and a Christian is involved in it. Should a Deacon be ashamed to let the church and the world know that he is faithful to his trust? Or should a church be ashamed for it to be publicly known that she is acting unworthy of her name? Or should an individual member be ashamed to let the church and the world know that he is doing his part to maintain the honor and the welfare of the church to which he belongs?—in other words, that he is doing his duty as a Christian.

It has often been said that the churches have no system, or regular plan of attending to this business. The complaint, I think, is well founded. If so, it is easy to see where a reformation is needed. If the plan here submitted were encumbered with complexity or difficult complications, it might be objectionable on that ground, but it is liable to no such objections; it is plain, intelligible and easily reduced to practice, and, in my humble opinion, would, if adopted, go far to heal many disorders which now afflict the church. Hence, I think, the great and indispensable necessity is that the churches, as corporate bodies, should take action in the premises. If a church does not do as much as she ought to do for her pastor, she is without excuse; she may not shift the blame upon others, because the power is in her own hands and nowhere else, consequently she is the responsible party. The relation in which the church, as an organized body, stands to the pastor, the relation in which she stands to her Deacons, and the relation in which she stands to the individual membership, all conspire to devolve this obligation upon the church as a church; for that which needs to be done, is what cannot be done in any other way. And this leads us to consider the

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relations existing between a church and the individual members which compose it. To understand this relation--and it is not hard to understand--we need only look at the political relation existing between the State and any citizen. Every citizen of the State is *morally*, as well as *legally*, bound to contribute his proportionable share, both of money and service; and if he will not do it, he ought in justice to be disfranchised. He enjoys all the advantages and immunities of a citizen, and it is his duty to bear his part of the burden and expenses of the common government. This same principle of mutual rights and mutual obligations obtains in all voluntary combinations, and there is not a plainer principle of justice in the whole code of moral science, but our churches and individual members have alike ignored the principle in a practical point of view. When a man takes membership in a church, he voluntarily brings himself under obligations to perform his share of the services, and bear his part of the burdens of the common brotherhood. The relation to the church which he thus voluntarily assumes devolves upon him this relative duty, and if he is *not willing* to do this duty, he has practiced an imposition upon the church; he has committed a moral fraud and is not worthy of the privilege which the church has accorded to him. If a man does not love the church of Christ well enough to bear his share of her burdens, he ought not by any means to seek connection with her, and if the church knows it she ought not to love him well enough to admit him into her fellowship, or to retain him after he is admitted.

Now, in the light of these relative obligations, let us look at the practical working of our present system, or rather of our usual custom, for it should not be called a system. I can speak on this point only from information, and I am but very partially acquainted with the general practice. So far as my knowledge extends, it seems to be about this: The church calls a preacher, who consents to serve, not knowing what the church will do, or whether she will do anything at all. The Deacon, or some other member, prepares a subscription, and as many as will, subscribe to pay whatever amount they please. The church, as a body, knows nothing of what has been done, and perhaps a majority of the members know nothing of what the Deacon has done in the premises; but at the expiration of the year, when the minister has fulfilled his obligation, the members who subscribed begin to pay up, and the Deacon continues to receive from January to June what he ought to have received in December; and sometimes, if my information is correct, never receives the whole amount subscribed. Now, is there not a fault here?—is there not a serious wrong? You will all admit there is, and that the wrong ought to be rectified. The Deacon is ashamed to approach his beloved pastor with such a meager reward for his labors, but it is not the Deacon's fault that no more has been done. He makes his excuses and apologies to his pastor, and complains of the delinquency of his brethren. You know, my brethren, what these excuses are, and what they are worth. But ought not the Deacon to go with his complaints to the church and not to the preacher? If this bad matter can be mended, it belongs to the church to do it, for none else has either the power or the right to rectify the wrong. The defaulting members are responsible to the church, and not to the Deacon. I must maintain that the churches, in their corporate capacity, are the responsible parties, and of course we must lay the blame of most of these evils upon them, for every church is responsible for all the unworthy conduct of her members. And besides this, the church, by her own act, engaged the services of her minister for the benefit of the church, and by that act she brings herself under obligations to make him a just compensation for his labors, and she cannot, without the grossest injustice, shift the liability off upon the individual members. The minister has no law on his side by which he may call the church to account for a violation of a sacred obligation; but the church has plain law in the New Testament to justify her in calling to account her unfaithful members, and the Lord of the church requires its faithful observance. She cannot evade her responsibilities by throwing the blame on delinquent members, while she, by her own neglect, tolerates their sin. How can the churches reasonably expect their ministers to serve them cheerfully and delightfully, when they manifest so much indifference to their pressing necessities?

2. It would be the means of maintaining mutual love and esteem between the church and her pastor. There would be reciprocal confidence and fellowship between the parties. It is hardly possible to overrate this advantage. Your pastor's services would be a delightful work, and his ministrations would be blessed both to the church and the congregation at large.

3. If there are members who refuse or neglect to do their duty the church would know it, and would know who they are; and every church ought to know how her members conduct themselves in this matter, as well as in respect to every other duty. If they are in fault, they should be admonished in love, and if, after the first and second admonition, there should be no reformation, the church would be prepared to take such action as she might think the case required. And if any member should object to this plan because he would be ashamed for his name to be reported with a *blank* annexed, why let him do his duty, and then he would have no occasion to be ashamed. But I think this rule would have a good influence in bringing neglectful members up to their duty.

4. A good deal of censure has been lavished upon our Deacons for neglecting what was supposed to be their official duty. It has been thought that the Deacon ought to make a personal application to defaulting brethren, and insist on their compliance with duty. I believe this censure is unjust and misplaced, because the individual members are not accountable to the Deacon, but to the church. If the Deacons deserve blame, it is because they do not report defaulters to the church, which, I believe, it is their sacred duty to do. If the plan I have suggested is adopted, the members will know it to be their duty to make their contributions to the Deacon, that he may report it to the church; and he should report all failures, whether total or partial, that the church may take appropriate action in the case.

And right here, though perhaps a little out of my line, I wish to make a remark or two which, I hope, will not be forgotten or disregarded. First, the church, as an organized body, has no secret or private duties to perform; she is a public institution, and her transactions should be public, because she is a city set on a hill, and her actings and doings should be in public view, that she may have a salutary influence on the public mind, and prove to the world that she is not afraid of obloquy and derision. Secondly, the duty of an individual member to contribute his pro rata share to the church is not aims nor a donation, it is a public duty in discharge of a public moral obligation, and should not be done behind the screen. There can be no good reason for privacy—a candle is not to be put under a bushel, but set on a candle-stick, that it may give light. A public duty should be performed in a public way.

5. Perhaps the greatest advantage resulting from the adoption of this plan might be overlooked by some of my brethren. It would have the good effect to cause both the churches and the brethren to act in this matter from a principle of duty, without advertent to the various motives and inducements which influence many in performing this service. I would entreat I would entreat my brethren to consider that what they do is a duty to God, and they should inquire earnestly and honestly what the Lord requires of them, and do it as a duty, that they may be blessed in their act of obedience. The same consideration should influence the churches in what they do.

The practical operation of the plan here recommended might reveal some defects in the details or a want of circumstantial adaptations, but I believe it would go a great way toward producing a very desirable reformation, and in a short time would give general satisfaction to all parties, and relieve the name of christianity of that burden of reproach which now so much deforms the beauty of Zion; and so fully persuaded am I of its practicability and its advantages, that I would be glad if all the churches in this, our beloved old Pearl River Association, would make the experiment, and thus set an example worthy of the respect and imitation of the churches generally.

It only remains now that I direct your attention to one thing in connection with this subject, and I should think myself wholly inexcusable to pass it unnoticed. What I have said relates to churches and church members, but there are a number of friends who are not church members, but who assist in supporting the gospel. This is honorable and highly praise-worthy—it shows that they set a value on preaching, and do not wish to be deprived of it. And through it is also their duty, yet they are not accountable to the church. All that I desire to say in this connection is, that when such persons make a contribution through the hands of the Deacon, he should report it to the church with his other receipts, but he should not report the name of the contributor without his consent. If the Deacon has permission to use his name, he should do so, but not without.

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
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